Why I Do Not Eat Meat

By MRS. ALMA WHITE

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MRS. ALMA WHITE, A. B.

WHY I DO NOT EAT MEAT

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Looking Back from Beulah, Gems of Life, Golden Sunbeams, Demons and Tongues, The Chosen People, My Trip to the Orient, The New Testament Church (2 volumes), The Titanic Tragedy—God Speaking to the Nations, Truth Stranger than Fiction, and Editor of Pillar of Fire, Pillar of Fire Junior, London Pillar of Fire, The Good Citizen, The Metropolitan and The British Sentinel.

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PREFACE

It may be that this volume, dealing as it does with man's depravity, will not be very enthusiastically received, especially by those who have been long accustomed to eating animal flesh. It is not easy to break up old habits where the appetites are involved, in fact, it often takes a life and death struggle to do so.

In presenting the remedy of a fleshless diet for many of the ills to which humanity is heir, opposition is expected, but we have the satisfaction of knowing that the truth will triumph in the end. John 8: 32 says, "And ye shall know the truth, and the truth shall make you free." There is no possible way to bring about reforms and withhold the truth. It should go forth, however unpalatable it may be. In the titanic struggle of nations, outraged humanity is demanding reparation for the many ills they have had to suffer, and the result is, great religious and reform movements are sweeping over the earth. Old things are rapidly passing away and the hands on the dial point to a new dispensation.

As the dispensers of God's word, the learned divines have failed, and the great need of the hour is for some one with Scriptural understanding to enlighten the people. The truth alone will stand when the sledge-hammer of God's word is battering down the fortresses that have stood for centuries.

The subject of a fleshless diet, however it may be ignored by some, is of vital importance, and will play its part in bringing about a new era. It behooves those who are inclined to hold to their old theories and practices not to be too hasty in passing judgment before the facts are presented, lest they should be found later in an embarrassing position.

A carnivorous appetite is one of the results of the fall, and the Scriptures teach that the curse must be lifted off both man and beast, and also from the earth, which God said He had cursed for man's sake. Isaiah 11: 7-9 says, "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. * * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

THE AUTHOR.

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Why I Do Not Eat Meat

CHAPTER I

Man Originally not Carnivorous

In this age of progress, the question of eating flesh, from economic and hygienic points of view, is being widely discussed. In this volume it is my purpose to dwell more on the moral and spiritual issues involved, taking the Scriptures as the basis for argument.

Some renderings in the authorized version are misleading, among them those with reference to meat. More modern translations give a better understanding of the original meaning of these passages.

Weymouth's version of the New Testament, which is growing in favor, almost discards the word "meat," and uses "food" instead. This throws light on 1 Tim. 4: 3, which is often quoted in defense of meat. "Commanding to abstain from meats," should read, "Insisting on abstinence from foods

which God has created to be partaken of, with thankfulness. * * For everything that God has created is good," instead of "every creature." Much stress has been laid upon "creature," which we find is incorrect.

"Everything" means the articles of food that God has made to be eaten. Flesh was not originally a part of man's diet. He was given the fruits of the ground on which to subsist. Genesis 1 : 29 says, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

There is no animal flesh here. The fruits of the ground were sufficient to sustain life then, and so they are today.

In the 15th chapter of Acts, we have an account of a message sent by the apostles and elders from the church at Jerusalem to the Christian converts at Antioch, Syria and Silicia. With the desire to put no unnecessary burden upon them, they said, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled,

and from fornication: from which if ye keep yourselves, ye shall do well." The correct translation is, "You must abstain from things sacrificed to idols, from blood, from things strangled, and from fornication. Keep yourselves clear of these things" (Weymouth). The 30th verse says, "They, therefore, having been solemnly sent, came down to Antioch, where they called together the whole assembly and delivered the letter," and then follows, "The people read it, and were delighted with the comfort it brought them."

There was no protest from these heathen converts against the restrictions that had been put upon them. They received the message with joy. Of course the Gentiles were accustomed to the eating of meat, but after they embraced the Christian faith, there were radical changes in their habits and customs. Nearly 2,000 years have passed, and with all the light that has come down the ages, we find many professed Christians in greater darkness today than they were in the days of Paul.

Anything that dies of itself is virtually strangled. Fish, or the gill-bearing vertebrates are suffocated when taken out of the water, and what can be the difference between the two?

As to what is involved in abstaining from blood, we leave our readers to be the judges. Is there not blood in all kinds of flesh? Where is the line to be drawn? Was the blood to be taken out of the meat before it was eaten? If so where are the professed Christians who are doing it? As yet we have not seen or heard of them. The meat that is eaten is usually bought from butchers who are under no restrictions whatever. They slaughter animals as the heathen did centuries before Christ,—the old barbaric practices are still in vogue. The wheels of time are rapidly bringing us to a new epoch, the light is flashing from the sacred page, and sentiment is being crystalized that is destined to bring about a revolution in the practice of slaughtering animals to be consumed upon man's lusts.

If animal flesh were absolutely necessary to man's existence, there might be some argument in favor of its use, but it has been too often demonstrated that most of the physical ailments with which humanity is afflicted result from a carnivorous appetite. Dead flesh is taken into the system, and for a time it serves

as a stimulant, but later saps the vitality and leaves the physical powers weakened and in a deteriorated condition.

Fruits, vegetables and cereals build up the tissues, whereas meat tears them down. As a result of eating an undue amount of meat, the reaction often causes a ravenous appetite, which nothing but more flesh can satisfy. The more one eats, the more he wants, and he will often sacrifice principle and virtue to obtain it. The moral standard of those whose diet consists principally of flesh is usually low. Experience has demonstrated the fact that such persons are never spiritual. If they should get salvation, it is difficult for them to keep it, unless their carnivorous appetites are conquered.

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat" (Gen. 1 : 30). This shows that not even the lower animals were carnivorous until after the fall, and many of them do not eat flesh now. Man, in some respects, is on a lower plane than the animals.

The world has been under the curse of carnivorism for nearly six thousand years, and it is time for her deliverance. The price of her redemption has been paid at infinite cost, and every revolution she makes in her orbit brings her nearer to the time when Isaiah's prophecy will be fulfilled: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. THEY SHALL NOT HURT NOR DESTROY IN ALL MY HOLY MOUNTAIN: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." This shows conclusively that the time is coming when both man and beast shall be delivered from their carnivorous appetites. Who will take the responsibility of helping to continue the curse, saying the time is not yet?

If the millennium is ever brought about,

"AND A LITTLE CHILD SHALL LEAD THEM"

there must be a beginning, and a willingness to accept the truth when it presents itself. "Behold, now is the accepted time; behold, now is the day of salvation." Those who meet the conditions by which actual sin is destroyed from their hearts are rewarded by getting a millennial experience. Then why not cease to slay and eat flesh, inasmuch as it is a part of the curse which must be put away?

James says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This shows the depths of depravity to which man has fallen. He asks for those things which are not to the glory of God, that he may consume them upon his lusts, and his requests are not granted.

There is much dross to be consumed after people obtain salvation. In fact the refining just begins when spiritual pollution is removed, and unless there is submission to

the whole will of God, His presence cannot be retained.

Our civil governments are just what the people make them, and therefore transformation must begin with the individual. If those whom Christ has accepted remain in a half-barbarous state, those about them can rise no higher. The Church is the pillar and ground of truth, and she should be like a city set on a hill whose light cannot be hid. To kill and devour is inconsistent with the spirit of Christ, who said, "Blessed are the merciful: for they shall obtain mercy." He also said, "I have meat to eat that ye know not of. * * My meat is to do the will of him that sent me, and to finish his work" (John 4: 32-34). One of the most conclusive signs that we are living in the last days, is the way people eat.

Before wars shall cease, men will have to stop killing animals and devouring their flesh. While murderous propensities are fostered and the brute creation continues to be sacrificed to satisfy the cravings of men, they will slay one another. The principles of murder are deeply seated in the lower and baser nature, and when conditions are such as to favor

their development, crime will be the result. Men who ruthlessly slay animals, under certain conditions will slay one another. They have become hardened to suffering, and it matters but little to them where pain is inflicted. The lowing of the cow, or the bleating of the sheep that is being lead to the slaughter, fails to awaken sympathy in them, and when they give place to anger or revenge, little do they care for the wounds of their fellowmen.

Man was created in the image of God and a little lower than the angels, but oh, the depths to which he has fallen! Lucifer, the star of the morning, hurled him down the precipice by working through his fleshly appetites, and he grovels in the dust and filth of this world. Christ would fain lift him up, wash away his sins, and make him whiter than the driven snow, but he refuses to let Him do so, and continues to live in barbarism.

At this writing 300 persons who have been poisoned by eating chicken at a church supper at Batavia, N. Y., are under the care of physicians. Their ailment is diagnosed as ptomaine poisoning.

Less than half an hour after the supper

was served a score became ill. By midnight the number had crossed the hundred mark, and later reports showed that the entire company had been stricken.

The chickens were purchased from a local dealer who declared that he had obtained them from farmers especially for the supper.

We scarcely look at a daily paper without finding an account of meat poisoning. At the present time the dreadful foot and mouth disease is spreading with such rapidity that at least fifteen States have been quarantined, and the government is slaughtering many thousands of animals that are affected. The present outbreak started at Niles, Mich., the infection having been brought from Argentine with a shipment of hides to a tannery there. "Foot and mouth disease is caused by a germ so small that it passes through the finest filter and cannot be seen with the most powerful microscope. In this respect it is similar to hog cholera germs. Cattle are the most susceptible, swine next, and sheep and goats to a considerable less degree. The disease is virulent, highly contagious and spreads rapidly. The first symptoms—sore, blistered mouth and sores between the toes—appear from a few

hours to two or three days after exposure, as a rule. * * No remedy for the disease has ever been found. * * Foot and mouth disease exists in all the cattle-raising countries of Europe, and it causes extensive losses every year. From Europe it has spread to other countries."

There are many other diseases prevalent among cattle, and diseased meat is being sold everywhere. Thousands of tubercular hogs are being placed on the market, but of course only a few cases are being brought to light.

When a child I was greatly interested when my mother read aloud from the newspapers. The *Cincinnati Enquirer* came to our home, and in almost every issue there were accounts given where individuals or families were poisoned by trichina in pork, which often resulted in death. Many times I resolved to eat no more pork, but when it was placed before me, it was difficult to let it alone.

I often stood by the stove when pork was being prepared for the meal, and insisted upon its being well cooked for fear destructive germs might be left in it. I wondered why my parents did not dispense with the use of it altogether. But there was

not much light in those days, and they continued to eat it.

There is nothing more filthy than swine. They will eat all manner of flesh, including reptiles. The female will even devour her own offspring. I have seen this with my own eyes.

In the old dispensation, an embargo was placed upon the hog. A Hebrew who ate swine's flesh was guilty of the greatest misdemeanor and was cut off from his people.

There are hygienic reasons why swine's flesh was pronounced unfit to be taken into the human system, and conditions have not changed. The swine is the same filthy beast today that he was thousands of years before the Christian era. Little verification is needed to show that pork is unwholesome. Medical science, the experience of many thousands of persons and the teachings of the Scriptures should be sufficient.

If swine's flesh was unfit for the Hebrews to eat in the old dispensation, how can we make that which has survived the ravages of cholera, hog fever, trichina, and so forth, suitable for a Christian?

Dr. James C. Jackson, from information

"The Serpent eats the Bug and Frog:
Itself is eaten by the Hog.—
The Man disposes of the Pork;
Without it says he cannot Work."

obtained from hog dealers, declares that ninety-five hogs in one hundred have ulcers on their livers from the size of an ounce bullet to a hen's egg.

Cancer is closely related to pork, and it is said that our Lord, so far as the record gives, did not heal people of cancers. The word *Carcinoma* is the Greek word for cancer, and does not occur in the New Testament. The fact is, cancer was unknown to the Jews, and the reason is they did not eat swine's flesh.

The Israelites were not only prohibited from eating the flesh of swine, but were prohibited from touching their dead carcases.

There are certain species that are vicious and when at large are often the dread of whole communities. They will turn on their pursuers and fight with desperation. When killed in the heat of passion, there is a peculiar flavor in the meat that makes it unpalatable.

Those who are familiar with the Scriptures naturally associate demons with hogs. Unclean spirits seek a place of habitation, and on one occasion at least, when a legion of them were cast out of a human being, they begged to go into a herd of swine, and the result was the whole herd rushed down a steep

place into the sea and were drowned. The swine had no power to resist the demons, neither have unbelievers and apostates, of which swine are a type. When a person's moral character is not what it should be, he becomes an easy prey for evil spirits.

With thousands of years of history back of the hog, and nothing good ever having been said of him on the pages of Holy Writ, one would think this sufficient to bar him from the menu of the civilized world. But the presumption of man is often beyond comprehension. He challenges the Almighty by disregarding His laws, and when he is afflicted, accuses Him of being unjust.

The curse of sin has turned the world into a slaughter pen. The first man born was a murderer, and his posterity fills the whole earth today. Take a look into the slaughter pens, and you will be shocked at cruelties akin to murder. Millions of helpless creatures are crowded into the stock pens, hemmed in so closely they can scarcely move, awaiting the fatal blow, which is the beginning of a process that is soon to land them on the butcher's block to be dealt out to those who have no scruples against eating that which

THESE MUST FACE THE ASSASSIN AND SURRENDER THEIR LIVES

has had to suffer and die, to be sacrificed to the cravings of their lower natures.

The sheep, which is the most perfect type of the Son of God, must face the assassin and surrender its life. Once in his power, there is no way of escape. It must be delivered up and its flesh consumed without the power to protest.

A person once remarked to a friend, "How can you eat a thing that looks out of eyes?" and from that time the person addressed declared that he could never sit down to a table where there was mutton, without seeing a pair of gentle eyes turned toward him, and he could not touch the meat. Isaiah 53: 7 says, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

A child was born, whose father was a butcher. The mother of the child helped to kill the animals. She took a knife and cut the throats of the sheep and no doubt had become hardened to their suffering. When the son of these parents reached the age of maturity, he proved to be

a murderer. On one occasion, he took a small boy into the woods, tied him to a tree, cut out his intestines, and wrapped them around the body and the tree. He had tortured other victims in a similar manner. When questioned as to his motives, he said, "I like to hear them scream."

When the matter was investigated it was decided that his condition was due to the propensities of his parents for slaughtering animals.

Wherever flesh is in demand, somebody has to do the killing, and those who eat of it, however high their standard of morals may be, cannot escape the penalty of being participants. They suffer not only physically, but morally and spiritually.

The animal nature in man is stimulated by a diet of flesh. It is a fuel that feeds the flames of passion and that leads to many diversions from the path of virtue. The so-called civilized nations of today will be looked upon by future generations as having been half-barbarous or savage, and not far removed from cannibalism. And until they suppress this organized, systematic taking of life to satisfy the desires of the flesh they may expect to see

their subjects slaughtered in just such wars as are now raging between the great powers.

Let restraint be removed and the flames of passion will break loose and demonstrate to the world what is deeply seated in man's inmost being. From the theater of war comes the news that soldiers have suffered the loss of ears, eyes, hands, and even their tongues, at the hands of those who have laid aside all the rules of so-called civilized warfare in order to take revenge upon their foes.

Fish, as well as animals, are affected with varieties of tapeworm. Think of some of the bait used in catching fish,—angle-worms, grasshoppers, flies, etc. The parasites transmitted by the bait, after the fish is cooked, bore their way through the blood vessels and imperil life.

Oysters are a fruitful source of typhoid. The most productive oyster beds are found in the neighborhood of sewers,—in the immediate vicinity of the great seacoast cities. Anything that lives in beds of mud is unwholesome, even though such beds be removed far from human habitation.

Tapeworm, Bright's disease, and epilepsy, are due to eating flesh. Physicians have done

much to enlighten the public on the subject, but so few people can control their appetites there is but little progress made toward a fleshless diet. The statements of physicians are not strong enough, it is a matter in which appeal must be made to man's conscience and his religious nature. 1 Cor. 3: 17 says, "If any man defile the temple of God, him shall God destroy."

CHAPTER II

Man Under the Curse

When Adam and Eve plunged the human race into sin, God cursed the ground for their sake, and said, "In sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3: 17-19).

Before the fall, it was not necessary to till the ground, for there was nothing to hinder the growth of vegetation. Thorns and thistles, and all useless vegetation was unknown. Great was Adam's punishment. He had to reap what he had sown. The curse was the result of his disobedience, and his posterity has been under the same inexorable law ever since.

After Cain slew his brother, Abel, the blood he had shed cried out from the ground against him, and God said, "When thou tillest the ground, it shall not henceforth yield unto thee her strength." The earth is a desert with an oasis here and there, only a small portion of ground being tillable for want of water or because of other conditions. And after man has done his best, the ground that is under cultivation does not yield its strength, and thus God withheld what he might have had and enjoyed, had it not been for his disobedience. In many instances where every effort is put forth to cultivate the ground, the result is partial or total failure, and thus man is continually faced with the penalty of sin.

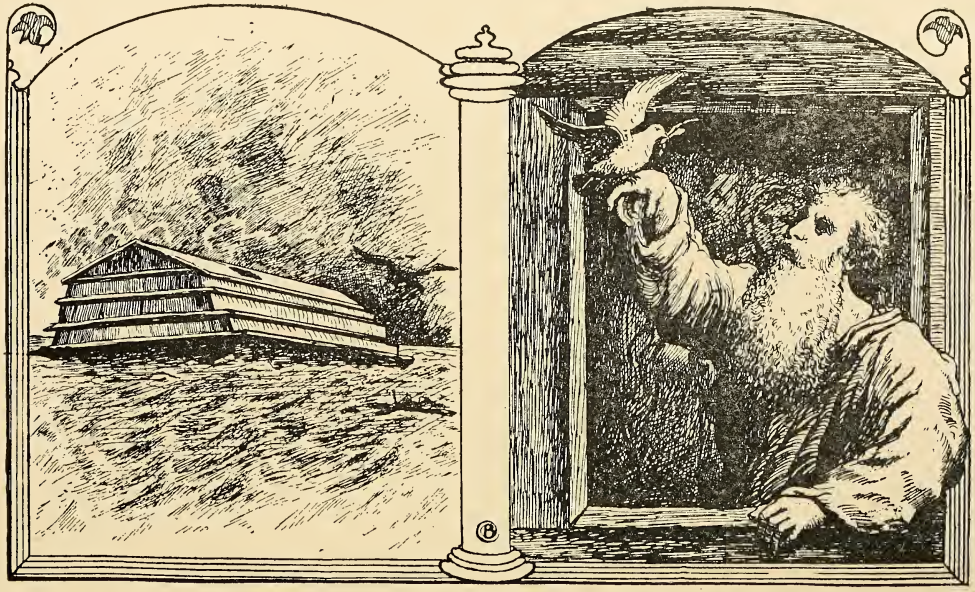
The subject that concerns most people today is that of labor. It is agitated in every avenue of political and social life. There are endless discussions and divisions that often result in bloodshed. People not only have to toil for their daily bread, but the great problem is to find something to do. Millions are in the strife for existence. The industrial systems are becoming more and more complicated, and the cry is ever heard from

those who claim to be under the heel of the capitalist.

As we near the winding-up of the present age, life, as a result of these things, will be more greatly imperiled. The unrest everywhere manifest cannot do otherwise than precipitate a crisis, and in fact this crisis, in a measure, has already come.

Humanity had become so corrupt before the flood that God had to destroy the whole human race, except Noah and his family. As He looked down from His habitation upon those who were cursed with the sins of the flesh, he said, "My spirit shall not always strive with man," and declared that He would destroy both man and beast that He had created, for He said, "It repenteth me that I have made them."

Noah and his family, however, found grace in His sight. It seems remarkable that these persons survived, among the millions that had to be destroyed on account of their sins. Hell reaped an awful harvest. It was eternal vigilance on Noah's part that kept his family from going down. When God saw man's corruption and rebellion, He could no longer forbear, and said,



"The waters prevailed exceedingly upon the earth." *"The dove came in to him in the evening."*

"The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:13). This indicates that man and beast shed blood and devoured flesh then as they do now, and their violence made it necessary to bring on the flood.

Jesus said, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17:26-27). Eating heads the list. The ante-diluvians were undoubtedly "riotous eaters of flesh." They shed blood, and it was on account of their violence that God was displeased.

The flood symbolizes the nations that are to be destroyed in the great tribulation judgments. Waters, in the Scriptures, represent people, especially when spoken of in great quantities. Troubled waters symbolize people when there is great discontent and unrest.

The raven, a carnivorous bird, which Noah sent forth, went to and fro until the wa-

ters were dried up. The raven symbolizes the spirit of war that is in man and upon the nations, and there will be no sheathing of the sword until man's nature has been radically changed. A great step toward improvement can be made by dispensing with animal flesh which feeds the flames of passion.

The dove that went forth from the ark symbolizes the Holy Spirit, but she found no place for the sole of her foot and returned to the ark, for the waters were still over the face of the whole earth. There is no place in this dispensation for the dove of peace to rest, for the world is full of violence. The surging billows of passion in the wholesale slaughter of human beings are spending their force in the great war that is now raging.

Men not only continue to sacrifice millions of animals to be consumed upon their lusts, but they are slaying one another in greater numbers than have ever been known in the ages past.

Angels weep as they look upon the scenes of human suffering and desolation, but there is no hand to stay the awful carnage.

The greatest work that a person can be engaged in is making peace between man and

God. The only dove of peace is that which is sent forth from the true Church. Here alone does she find a resting-place.

The Church, of which Noah's ark is a type, is a despised body. She has found no resting place, and never will until the curse of sin has been removed from the earth. She is a pilgrim body, tossed upon the great Gentile sea, as was the ark, upon the billows of the mighty deep.

Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Though His birth was heralded by angels, and the wise men came from the East to do Him homage, there was no place for Him in the inn. His couch was a bed of straw in a manger, where the cow, the camel, and the ass, made their homes.

When the heavenly host burst forth in their anthems of praise, they said, "On earth peace, good will toward men," but where is good will to be found among the nations today? The most of them are in the gigantic struggle, and those who have not yet taken up arms may have to fight to maintain neutrality, and thus the sword will be forced up-

"HIS COUCH WAS A BED OF STRAW IN A MANGER"

on them. The Scriptures say, "All they that take the sword shall perish with the sword" (Matt. 26:52); also, "He that killeth with the sword must be killed with the sword" (Rev. 13: 10).

Abraham sought a city which hath foundations, whose builder and maker is God. The cities of this world have no stable foundations, and never has this been more fully demonstrated than during the recent war. Many of them have been demolished, and literally millions of people have been made homeless by the awful desolation where the struggle is going on. The rains have descended, the floods have come, the winds have blown and beaten upon these cities and left them masses of wreckage and ruin.

Truly, not one jot or tittle of God's word shall go unfulfilled. When men cry, "Peace, peace," then suddenly calamity falls. While iniquity and rebellion abound there can be no peace. The violent will clash arms with those of kindred spirits. Ambition, jealousy and revenge, will add fuel to the flames, and destruction will follow in their wake. Before there can be lasting peace this world must get back into harmony with God.

It took time for the waters that covered the face of the earth to abate and the great billows lashed the sides of the ark, but God, who had stood by Noah, and had encouraged his faith during the hundred years that it had been building, did not forsake him now, neither will He forsake those who put their trust in Him. Those who were safe in the ark symbolize the members of the household of faith, who keep their garments unspotted from the things of the world. The members of Noah's family ran no risks with the troubled waters. The doors of the ark were closed, and the only window of which we have an account seems to have been in the top. They could not look out, but they could look up.

And so it is with the child of God, whose eyes are fixed on Jesus Christ. The black billows of destruction may threaten to destroy his soul, but the gates of hell shall not prevail against him and the Church of which he is a member, if he stands steadfast in the faith.

The true Church, which has stood the storms of persecution down the ages, holds as firm today as she did when the Apostles were suffering martyrdom. She has tri-

umphed when she has refused to look at her surroundings, showing that her trust was not in an arm of flesh, but in the living God. Jeremiah, the weeping prophet, said, "Cursed be the man that trusteth in man, and maketh flesh his arm." When Peter walked on the sea, he looked at the waves and began to sink. There is no greater hindrance to a person's faith than for him to look at his surroundings, and imagine that it is impossible to live up to the standard God requires. Faith makes a path in the deep, and disperses the demons of doubt, when there is a settled purpose to do the will of God at any cost.

When the dove returned to the ark, Noah reached forth his hand and took her in. After seven days he sent her out again, and this time she returned with a leaf plucked from an olive branch. Noah knew then that the waters had abated.

The olive leaf symbolizes peace, and the time coming when man and beast shall no longer shed blood. When the dove was sent forth again she returned no more, symbolic of the time coming when the knowledge of the Lord will fill the earth as the waters cover the

sea. Instead of the surging billows, there will be rivers and lakes that calmly mirror the face of the Son of God as He dwells in the hearts of men.

Then will the swords be beaten into plowshares and the spears into pruning hooks. "Nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4: 3).

After Noah went forth from the ark, he took of every clean beast and fowl and made an offering unto the Lord, and God was pleased with the sacrifice, and made a covenant with Noah. He said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Following this covenant, we find man's first recorded permission to eat flesh. His fear was to be upon every beast of the earth, the fowls of the air and the fishes of the sea. Into his hands they were delivered. And God said, "Every moving thing that liveth

shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." In every case where permission was given to eat flesh, the blood was excluded.

While man under the curse ate flesh, with certain restrictions, God said He would require his blood at the hand of every beast, as the penalty for taking life. Genesis 9: 5 says, "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man."

Man has paid a great price to eat flesh. Those who slay and eat cannot evade the penalty. There are many ways in which they may have to suffer. Science has proved that the diseases contracted by eating animal flesh are destroying the lives of millions. But when once the lion of the soul has tasted blood, it is almost impossible to curb him. But, thank God, there are a few, who have slain this beast and are no longer the victims of abnormal appetites and desires.

When God made His covenant with Noah,

every living creature was included, and when life is ruthlessly taken, man must give an account. Matthew 10: 29 says, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Those who do not put a proper estimate upon life, will have to suffer the penalty. The Psalmist says, "The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

When a person craves flesh, he is virtually thirsting for blood, and how little he thinks of the suffering of the creatures that are sacrificed to satisfy his appetite! Some animals are endued with intelligence that seems to be almost human, and in many instances have been known to die of grief when separated from their masters.

Is it any wonder people are often haunted by eyes looking up pleading for mercy, while there is no voice to speak?

Not long since, an entombed miner in Pennsylvania was reached by a tube after a faithful band of rescuers had bored for hun-

dreds of feet through solid rock. The tube served as a channel through which the man was served with liquid food, light and air. When the first faint sounds of the miner's voice were heard, he was asking for meat. But physicians declared that meat in his place of confinement would imperil his life, and regardless of the fact that he was told this, he continued to ask for it. Those who communicated with him tried to show him the gravity of the situation and begged him to be satisfied with what they were giving him. He would quiet down for a time, but after a few hours had passed, he would again renew his plea for meat. In order to exercise his muscles and keep his mind employed, he was advised to put in some of the time helping to dig his way out. He went to work, but soon laid down his pick, making the statement that he was too weak to work without meat.

When he was unmanageable, his wife and children had to be sent for, to help encourage him and steady his nerves.

There were two shifts, consisting of forty men each, who worked night and day for eight days before his deliverance was brought

about. At times he seemed to be cheerful and expressed a desire to talk to different members of his family, but again he was greatly depressed. From day to day, his physicians watched his different moods, fearing that he might have a mental breakdown. Invariably when he seemed depressed in spirit, he would plead for meat. And thus the lion stalks to and fro in man's inmost being, and ill-nature, despondency, and often insanity, are the results.

The cravings and restlessness of man can be attributed only to his lower, or animal nature, and when there is no fuel on which the flames of passion can feed, there are often disastrous results.

With death staring the entombed man in the face and scarcely a chance in a thousand for his life, it would seem that his mind would have run in a different channel, but on the same principle that, from out of the abundance of the heart the mouth speaketh, the cravings of his lower nature were made manifest.

Most people die as they live. Friends and loved ones may gather in the death chamber, anxious for their parting message, only

to be disappointed and left in doubt as to whether the soul winged its flight to the realms of bliss or was escorted by demons down the dark corridors of damnation.

Those who have been indifferent in life are usually indifferent when the soul is about to be separated from the body. Death is an enemy, and why should people expect those who are being overshadowed by his black wings to receive blessing and comfort, when they utterly refused to heed the voice of the Spirit before the life forces began to abate. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Much has been said of death-bed repentances, but there is little importance attached to them. The dying thief was saved, but it was undoubtedly his first opportunity to call upon the name of Christ. The world has had so much light that there is scarcely any excuse, and to put off salvation until the soul is being ushered out of its temple of clay, and then expect mercy at the hands of a just God, is a terrible risk to run, when indifference and rebellion have been characteristic of one's whole life.

There is no cause to fear death when a person's life has been guided by the Spirit. Gal. 5: 16-17 (Weymouth) says, "Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined." Romans 8: 12-13 (Weymouth) says, "Therefore, brethren, it is not to our lower natures that we are under obligation that we should live by their rule. For if you so live, death is near; but if, through being under the sway of the Spirit, you are putting your old bodily habits to death, you will live."

CHAPTER III

Sacrificial Offerings

Sacrificial offerings fulfilled their purpose before the Christian dispensation. When Christ hung upon the cross and died, sacrifices for sin were no longer necessary. Hebrews 9: 20 says, "This is the blood of the testament which God hath enjoined unto you," meaning the sacrificial blood of animals which was shed in the Mosaic dispensation. Under the law, things were purged with blood, for "without shedding of blood is no remission."

The 23d verse says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Christ himself was the better sacrifice. He came to be offered up, once for all, bringing to an end the dispensation of the law with its sacrificial offerings of animals.

"But now once in the end of the world hath

he appeared to put away sin by the sacrifice of himself. * * So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Christ no doubt would have come centuries before He did, if His death could have been made effectual, but man was not ready for Him. He had to learn that sin is the transgression of the law, and it took time to awaken his conscience and discipline him.

Cain, the first man born on the earth, was a murderer, and when the Almighty asked him as to the whereabouts of his brother, whom he had slain, he replied, "I know not: Am I my brother's keeper?" Little did he realize what a crime he had committed, and the only way he could be brought to see it, even in a measure, was to be cast out as a fugitive and a vagabond in the earth. With the ground cursed for his sake, with a mark upon his forehead and every man's hand against him, he declared that his punishment was greater than he could bear.

The ante-diluvians failed to profit by Cain's punishment, and were all, except Noah and his family, destroyed in the deluge. But

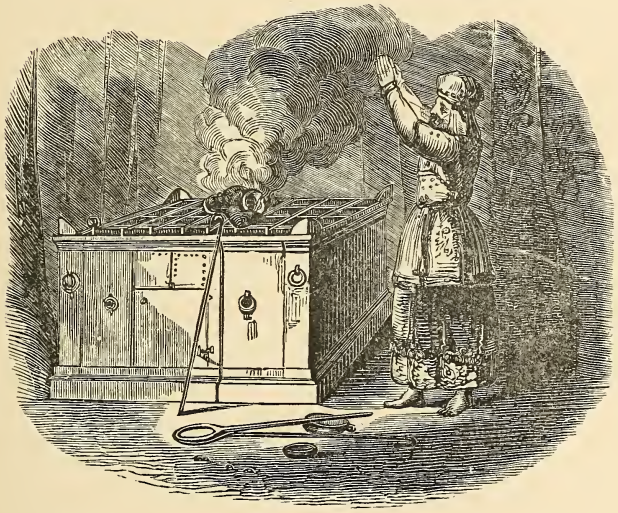
Cain's posterity did not end with the flood. It has come down to the present time, with all the marks of depravity which he himself bore.

There was greater progress made under the dispensation of law than had ever been made in previous history. As an offering for sin, the firstlings of the flock had to be brought. No unclean thing could be offered upon the sacrificial altars. That which was diseased or maimed was not accepted. This was to teach Israel the infinite price to be paid for man's redemption, and also that the promised Messiah, the Redeemer, was to be without blemish or imperfections,—perfect man and perfect God. 2 Cor. 5:21 says, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

Sacrifices had to be made every year, covering the sacrificial period of about fifteen centuries. The blood of beasts could not take away sin, or make the comers thereunto perfect. Hebrews 10: 2 says, "For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins." They had to go back every year and go through

the same process, with new victims.

While Israel was commanded to make these offerings, God had no real pleasure in them, which is shown by the 8th verse of the same chapter. "Sacrifice and offering and



CHRIST ENDED SACRIFICIAL OFFERINGS

burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law." But Christ said, "Lo, I come to do thy will, O God." He took away the first that He might

establish the second. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all"(Heb. 10: 10).

The first account we have of man's shedding animal's blood is Genesis 4: 4, where Abel brought of the firstlings of his flock, and the fat thereof, as an offering for sin. The sacrifice, which symbolizes Christ, the Lamb slain before the foundation of the world, was accepted, and thus atonement was made. But since Christ was crucified on the cross, why should man continue to shed the blood of beasts? Is it not too great a price to pay to satisfy the lust of the flesh? How little life is esteemed by the human race!

When the Jews were striving among themselves, Jesus said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:53-56).

Flesh symbolizes the broken body of Christ,

and any sensible person knows that He did not mean His literal flesh and blood. The divine nature must be taken on through the sacrifice that Christ has made of himself. The blood symbolizes the life, therefore through the shedding of His blood, spiritual life is imparted to man when conditions are met.

John 6:57 says, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." This being figurative, shows the erroneous teaching of the Roman Catholic Church on the subject of Transubstantiation. Millions have suffered martyrs' deaths at the hands of the Papacy, because they have refused to believe that the priests had power to convert the bread and wine into the literal flesh and blood of Jesus Christ.

This Popish dogma was first started in the ninth century, when there was scarcely a ray of light to penetrate the darkness for which Rome was responsible, and was officially approved by the Council of Rome in 1079, and was confirmed in 1215 by the fourth Lateran Council. "According to this doctrine the whole substance of the bread and wine is

changed into the body and blood of Christ, only the appearance of bread and wine remaining. * * From the doctrine of transubstantiation sprang the adoration of the host (or sacred bread), as well as their custom of refusing the cup in the communion to the laity and the non-officiating priests, a practice first authoritatively sanctioned at the Council of Constance, 1415."

It is not surprising that some people could be made to believe such heresy in the Dark Ages, but that any enlightened person in the Twentieth Century should accept such a fabrication is beyond comprehension.

The night that Jesus was betrayed, when He ate the Passover with His disciples in the upper room, He took bread and broke it, saying, "This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

They ate the bread, which is called His body, and drank the wine, in His presence, and these were no part of His material body. What more is necessary to show that the bread and wine were figurative! It

is amazing to see man's stupidity. He should know that it is the devil's chief object to pervert truth, and that there are no more effectual instruments to be found anywhere than within the pale of the Roman Catholic Church. If the truth were known, the priests do not believe in transubstantiation themselves. But they must have something to forge the chains which bind their subjects to the system. The more power there is vested in the priesthood, the more dreadful people are made to believe will be the calamity that will fall on those who refuse to be dominated by them.

Before Jesus had finished the supper He gave the disciples the cup and said, "This cup is the new testament in my blood, which is shed for you," and not the blood of beasts as it had been theretofore. In the New Testament dispensation the fruit of the vine was to be used as a symbol of His blood, and He said, "This do ye, as oft as ye drink it, in remembrance of me."

Wine also symbolizes the Holy Spirit, or the blessing of sanctification, which is often termed the new-wine experience. When one has become filled with the Spirit, he lays no great stress on the types. As shadows they

flee away, while he enjoys the substance.

It is inconsistent to continue to shed the blood of animals since Christ has suffered once for all. It is barbarism to nourish them for the slaughter, and the time will come when it will be looked upon as such.

After the Israelites had reached Canaan, they were not permitted to make offerings, except at the place the Lord had designated. If they were too far away, they could eat flesh within their gates, but the blood had to be poured out and the fat consumed.

Apart from sacrificial offerings, God permitted man to eat flesh in former dispensations simply because he lusted after it, and would have it. Deut. 12: 20 says, "When the Lord thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I WILL EAT FLESH, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after." Nothing could be plainer than the fact that it was man's depravity and vicious propensities that caused God to permit him to eat flesh.

Often He lets people have what they desire, but it brings leanness to their souls, and

usually proves to be their utter destruction. Israel pleaded for a king and God gave them Saul, who was head and shoulders above all other men in Israel. But they had cause to rue the day that they ever asked for a king. For Saul died by a self-inflicted wound on the battle-field. He had forsaken his God and in his awful extremity resorted to the witch of Endor. God forbid that when light is given, any one should continue to plead for those things that are detrimental to his soul's eternal interests. An unwillingness to submit to God's will is sure to prove disastrous in the end.

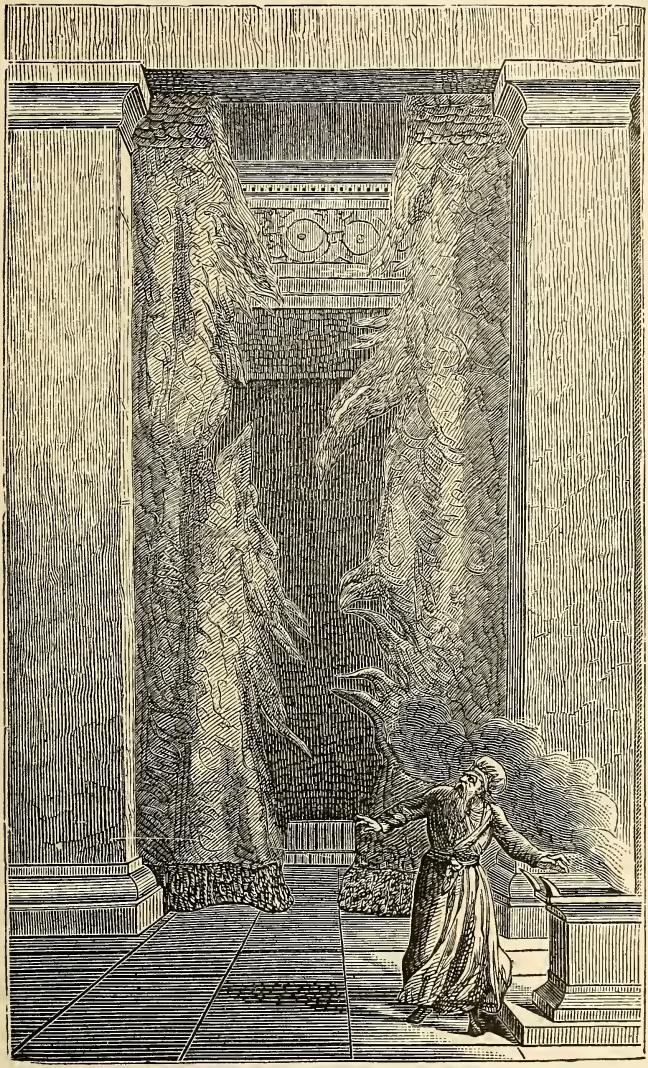
No true Hebrew will eat meat that has been slaughtered by a Gentile. A Rabbi oversees the work and puts his stamp on it before it is placed on sale in a Hebrew market. The fact is, the slaying of animals for food should have no part in the Christian dispensation. There is no license given in the New Testament for it that I can see. Some of the heathen converts in the history of the early church ate flesh on account of their depraved appetites.

There have been certain stages of civilization when if the reins had been drawn too

tightly on those embracing the Christian faith, they would not have stood. But if new converts continue to walk in the light, the flesh, with the affections and lusts, will be crucified. In dealing with such persons, pastors and teachers should use divine wisdom. Light should not be brought to them faster than they are able to bear it. When Jesus saw how deficient His disciples were, He said, "I have many things to say unto you, but ye cannot bear them now."

Man's lust for flesh, in all generations, has been the result of the curse, and still he continues to slay and eat, but in this enlightened age there is no excuse for him. With six thousand years of bloodshed back of him, it is time for a change.

If a person has a desire to serve God, and finds himself unable to control his appetites, he should go to Christ for help. He only is our great High Priest, having abolished the priesthood of men. Hebrews 4: 15-16 says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace,



THE RENT VEIL

that we may obtain mercy, and find grace to help in time of need."

When our Savior expired on the cross, the veil of the temple was rent in twain, thus showing that it was no longer necessary for priests chosen from among men to make intercession with the blood of animals for sins. The way was open for every lost child of Adam's race to enter into the Holy of Holies by the blood of Christ. Man can get converted and sanctified, without priestly intercession.

It is blessed to know that it is not necessary to resort to any ecclesiasticism for absolution from sin, as the Roman Catholic hierarchy would have you believe. When a person meets the conditions, God promises that his sins will be removed as far as the East is from the West and be remembered against him no more forever. The idea that apostolic succession is vested in a great material organization with priestly rites and ceremonies, is the most absurd thing in the world.

When Christ died, the Levitical Priesthood was forever abolished, and He has endorsed no other since. He himself was made a High Priest forever after the order of Melchisedec, who was said to be without father

or mother, that is, his natural generation was not declared. There was no priestly succession or genealogy needed to make Melchisedec eligible to the priesthood. He was therefore a type of Christ and His spiritual posterity. 1 Peter 2:9 says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." All that is necessary to be in the true Apostolic succession is to be sanctified wholly, spiritual pollution having been removed from the heart through the blood. This includes both actual and original sin. It takes the two works of grace, justification and sanctification, to admit one to the royal priesthood. Not a single Popish dogma is necessary to make a person eligible to it. Is it not time to do away with Romanism, with all of its heathen propagandas that have come down from the barbaric ages?

If an infant should die without having been baptized by a priest, Romanists teach that it does not go to heaven, and parents are tortured the rest of their lives with the belief that their infants are in perdition, simply because

they did not take them to the priest and pay him for putting a little water on their heads. The whole system is founded on fabrications, thus showing that the father of lies is its originator.

People are taught that there is no way to get rid of their sins unless the priests make intercession for them. This is one of their many money-making schemes. If a person thinks he can commit any crime and by paying a few dollars to the priest stand acquitted at the great tribunal, he will not hesitate to do most anything. He forgets that the Scriptures say that no drunkard can enter the kingdom of heaven and that no murderer hath eternal life abiding in him, and also that whosoever hateth his brother is a murderer.

If a certain class of people can make peace with the parish priest, it is all they ask or desire. May God hasten the day when such a system can no longer bear the light of civilization.

If a person desires anything from the Lord, there is a way to obtain it. Matthew 7:7-8 says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiv-

eth; and he that seeketh findeth; and to him that knocketh it shall be opened." Thus the reader will see that God has not left the human race dependent upon the profligate priesthood of the Romish Church or any other false religious system.

James says, 1: 14-15, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." There is a way to overcome in time of temptation,—God's grace is sufficient. One may not only have power to control evil desires, but it is possible to get rid of them.

When a person is born of the Spirit, his actual transgressions are forgiven; when he is sanctified wholly, original sin is destroyed. Before the heart is freed from its awful weight of depravity, there is a continual warfare, which makes it difficult to be an overcomer. After a person is sanctified, this inward warfare will cease. But so long as one is encumbered with infirmities, he will be tempted.

When the carnal nature is destroyed in the second work of grace, it is much easier to contend with the foe on the outside. The

duel on the inside of the heart having come to an end, one can better resist outward temptations.

It is the craving of the lower nature that causes the trouble, and it is God's plan for this nature to be crucified.

Gal. 6:7-8 says, "Do not deceive yourselves. God is not to be scoffed at. For whatsoever a man sows, that he will also reap. He who sows in the field of his lower nature, will from that nature reap destruction; but he who sows to serve the Spirit will from the Spirit reap the Life of the Ages" (Weymouth).

Adam and Eve plunged the whole human race into sin, bringing the curse upon both man and beast, for eating what they had been forbidden to eat. And to recover man from the depths to which he has fallen, it is necessary to discipline his appetite. If he is not willing to deny himself and take up his cross daily, he will become hopelessly wrecked for time and eternity.

The world is full of apostate believers who have refused to heed the checks of the Spirit. They indulged their appetites when they should have curbed them, and thus grieved away the Spirit of God.

The greatest misfortune of such persons is that they do not realize their deplorable condition, and while making a profession, continue to give way to their fleshly appetites. The enemy has so deceived them as to make them think they are on the road to heaven, when the truth is they are on the broad road to destruction.

After Samson laid his head in the lap of Delilah and was shorn of his locks, he went out and shook himself, but wist not that the Lord had departed from him. Before he yielded to temptation and was shorn of his strength, the Spirit of the Lord came mightily upon him and he rent a lion as he would have rent a kid. He slew a thousand Philistines with the jaw-bone of an ass, and arose at midnight and carried the gates of Gaza, post, bar and all, to the top of the mountain. His enemies bound him with seven green withes, and he broke the withes as a thread of tow is broken when it touches the fire.

He was the terror of evil doers, but strange as it may seem, when God left him, he did not know it. And it is true today of those who become the slaves of their lower nature.

When such persons are exhorted to repent, they usually show a spirit of self-vindication, and perhaps will never realize their true condition until they wake up beyond the reach of mercy.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23).

CHAPTER IV

Israel Cried for Flesh in the Wilderness

When the children of Israel crossed the Red Sea and no longer had access to the flesh-pots of Egypt, they murmured against Moses and Aaron, saying, "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger" (Ex. 16:3).

While the Hebrew children occupied the land of Goshen, and were a separate and distinct people, they had been in such close proximity to the Egyptians, in many respects they had become idolaters. Their appetites were depraved. This was especially true among the mixed multitude, and even though they were of the seed of Abraham they had been so corrupted by the Egyptians, it was very difficult to discipline them. Many of them had been so infatuated by the Egyptian

gods they had fallen down and worshiped them.

They saw the mighty miracles that God performed in Egypt, when the kingdom was brought to desolation, and the firstborn of every household smitten. When Pharaoh's hosts pursued them to the banks of the Red Sea, they witnessed his utter defeat. The chariot wheels of the Egyptians dragged in the sand and this gave the waters time to part and Israel passed over dry-shod. After they had passed safely through the sea they sang a song of triumph on the bank of deliverance. Their shackles were broken and they were free from the galling bondage in which they had suffered for so many years.

Never had there been more stupendous miracles than those wrought in their behalf. God's power was so wonderfully manifested they seemed unable to comprehend it, even after the sea had overthrown and engulfed their enemies.

The lack of appreciation for what the Lord had done for them was due to their Egyptian appetites and fleshly propensities, and they had to be taken through a course of discipline. First, a destructive fire broke out among them,

which is always a sign of God's great anger. Fire invariably points to the sins of the flesh. This was true of Sodom and Gomorrah when they were destroyed. The people of these cities had become so corrupt they tried to do violence to the angels who came to hasten Lot and his family out of the zone of destruction.

The fire burned in the outer circles of the camp of Israel and was not quenched until the people cried mightily to Moses, who made intercession for them.

Following the fire the "mixt multitude * * fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?" (Numbers 11:4). The cry for flesh spread like a contagion, and while it was withheld from them they were on the verge of killing Moses. The Lord heard their murmurings and commanded Moses to speak to them, saying "At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God."

Manna had fallen from heaven like dew around the camp, and they gathered it and baked it in pans. It tasted like fresh oil. This bread was to supply every need of the human structure, but with their vitiated

ISRAELITES GATHERING MANNA

appetites the people were not satisfied with it. They wanted flesh as they had had it in Egypt. They said, "We remember the fish, which we did eat in Egypt freely" (Num. 11:5).

For the gratification of the flesh, they were willing to set aside all that God had done for them, and go back into bondage. Multitudes today refuse to eliminate flesh from their menu, when they have every evidence that it is detrimental to their physical, moral and spiritual welfare. But little progress in the advancement of the human race can be made until man ceases to prey upon carcases of dead animals.

The Israelites preferred slavery rather than to deny their appetites, and people are not far in advance of this today. Esau sold his birthright for a mess of red pottage (flesh and vegetables, undoubtedly), and there are multitudes today who are selling their souls for flesh and highly seasoned foods. How little estimate they put upon eternal life! The Scriptures are so plain that the wayfaring man, though a fool, need not err therein, but when people do not want the truth, there is a way for them to evade it. The difficulty

will come at the day of reckoning, which is not far distant for the transgressor. Psalm 55:23 says, "Bloody and deceitful men shall not live out half their days."

The cry of the people was so great that Moses heard every man weeping with his family at the door of his tent. Then the anger of the Lord was kindled, and Moses was in desperate straits. He felt that the burden of all the people lay upon his shoulders. And he said, "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me" (Num.11:13-14).

Moses then begged that if he had found favor in the sight of God his life might be taken away, that he might not see his wretchedness. It seems that Moses knew he would perish at the hands of those miserable fleshites if something was not done quickly, and God had to speedily undertake for him.

It was not Moses' time to go. There were yet forty years before him as the leader of this people, who would no doubt have done violence to his person if their request had not been granted. The Lord told him

to gather out seventy elders and officers among the people and bring them to the tabernacle, that they might stand with him, and said, "I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

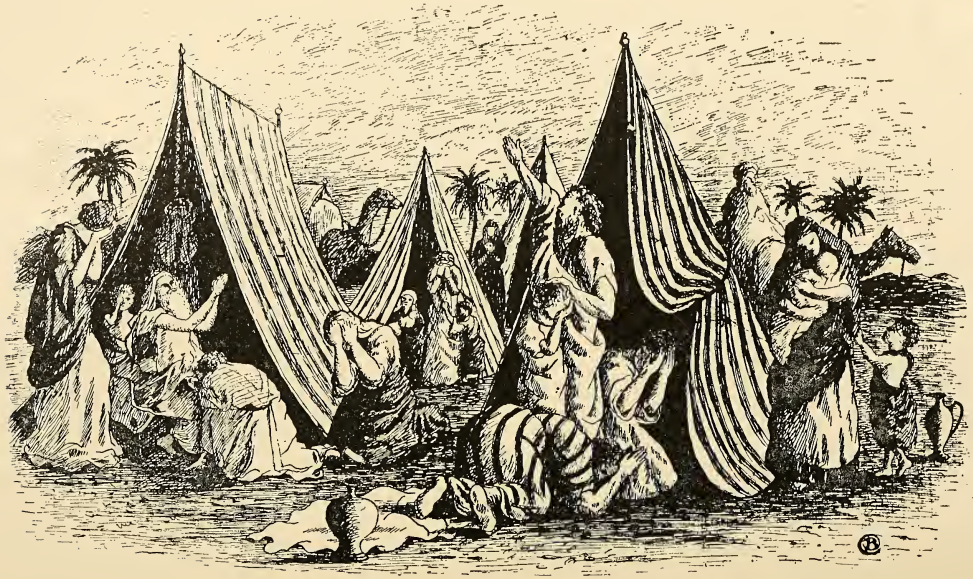
Israel had murmured against Moses and against the Lord, and the Lord was going to show them that He was God, and that it was nothing for Him to feed that vast multitude with flesh if He desired to do so. He often grants petitions that are detrimental to those who ask, but it is one way that He has of getting glory to His name in making the wrath of man to praise Him.

He commanded Moses to tell the people to sanctify themselves against the following day, and said, "Ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat." After their demands had reached such a crisis, He did not leave it optional with them as to how much or how long they should eat, but in giving them flesh

He determined to feed them to the full, and said, "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?"

Those who plead for flesh must suffer the consequences. If they will forget His manifold mercies He will awaken them with His judgments. How prone is man to forget the pit from whence he was dug! How unstable is he! Well did the Psalmist say, "Examine me, O Lord, and prove me; try my reins and my heart. * * * I have not sat with vain persons, neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked." Fellowshiping evil doers brings calamity. Those who would walk and talk with Him must keep His precepts and be separate from the world.

The Psalmist prayed that his soul might not be gathered with sinners, nor his life with bloody men.



THE CHILDREN OF ISRAEL WEEP FOR FLESH

There seems to have been no one in that vast multitude that Moses led out of Egyptian bondage, to make a protest against those who cried for flesh. The murmurings and complaints of the mixed multitude prevailed and here lay the whole difficulty. There were people among them whose moral standard was very low,—those who had been corrupted by the Egyptians,—and when they murmured it spread throughout the camp. It is a fearful thing to associate with such people,—those who breed doubt and discontent. There is danger of imbibing the same spirit and likewise having to share the punishment of such persons.

No sooner was the flesh between the teeth of the Israelites than God was so angry with them He smote them with a grievous plague and many perished as a consequence. If the mixed multitude had not been thus separated from those of truer blood, the whole company would have become incorrigible, and in mercy to those who were not so depraved, God had to destroy these persons from their midst.

It was in the outer edges of the camp that the fire burned, showing that those who were

on the border were more especially the ones that lusted and likewise those who suffered the greater punishment.

How true of professed Christians who live on the border! They want to be counted among the followers of Christ, but are unwilling to give up the world. There is nothing more unsatisfactory than such a life. Here the Spirit lusts against the flesh and the flesh against the Spirit, and it will not be long after the strife begins, unless one is continually seeking to get rid of carnality, until he will be led back into captivity. The fight is always on the border. Here the fires of lust burn and destroy the life.

Border warfare is usually characterized by treachery and deceit. People are never out of gunshot of the devil. His tempting baits are all along the way, and ere a person is aware he will find himself reaching out after those things that will destroy both soul and body.

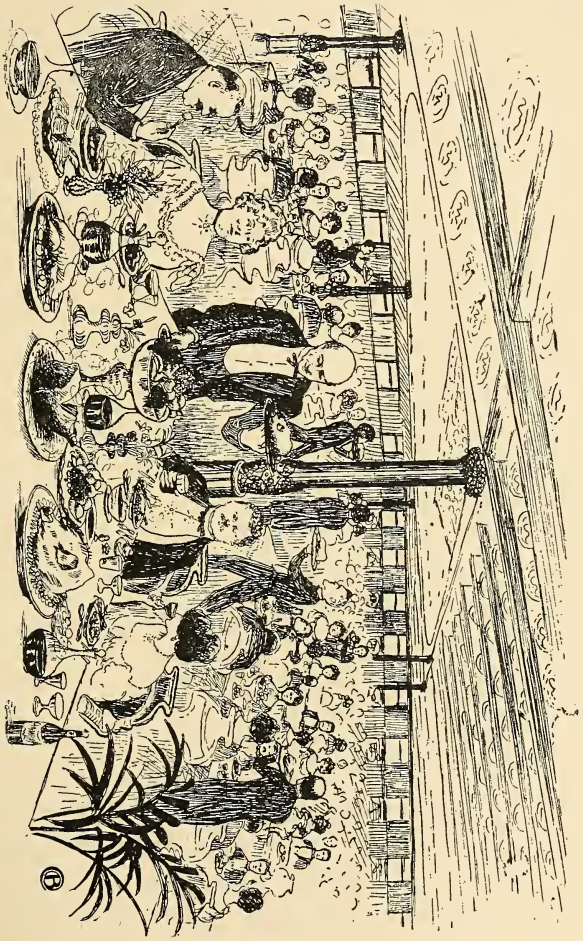
For professed Christians to sit down to a table loaded with highly-seasoned foods, including flesh, gives the enemy great advantage. There are not many who can resist temptation, where the appetites are involved.

During the thirty days that Israel was fed on quail, it seems that manna was withheld, and their punishment was almost greater than they could bear. One can imagine how loathsome it became. A strong wind blew the quails from the sea, and they fell round about the camp a day's journey in each direction, two cubits high. There was no lack of flesh, and whereas they cried for it before, now they protested against it, for it stuck between their teeth and came out of their noses.

I have been on ocean steamships when there were hundreds on board that could scarcely wait from one meal to another. They would eat the flesh of animals, fish and fowls, until I could no longer bear the sight and had to leave the table, to remain away during the rest of the voyage. The half-cannibal nature, as it devoured flesh and blood, was more than I could endure.

Nearly all the people thought of was eating. It was not unusual for them to eat five and six times a day, and then they would complain that they were not getting enough.

Is it any wonder God's wrath has fallen upon the nations, and that war has reduced them to such extremities for food that an-



DEVOURING FLESH

imals can no longer be fattened for the slaughter for lack of grain? After centuries of enlightenment, if people do not stop the slaughtering of animals to consume upon their lusts, God will force the issue. As truly as slavery had to go, and the liquor traffic is doomed, so will the murder of animals for the sustenance of man have to cease.

Liquor has long dominated the nations and it has been proved that those who become addicted to its use have but little power over their own wills. The appetite leads the reason into captivity and holds men in bitter bondage, and so it is with those who have carnivorous appetites. Unable to exercise self-control they give way to the demon of lust and are held in his grip. Matt. 12:29 says, "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house." The "strong man" has bound him hand and foot, and although he may struggle to get free, he is unable to break his fetters. Unless a stronger than he comes to his assistance, his doom is sealed. May God hasten the day when the accursed traffic will be wiped off the face of the earth.

By the eating of flesh, man takes on the nature of a brute. He may deplore his condition and strive to be different, but he will find something deeply seated in him that is at times uncontrollable. For the cravings of the lower nature make a person much like a ravenous beast, and there is always danger, for when once vent is given to passion, often crimes are committed that take the victim to the prison or the gallows.

Flesh is fuel that feeds the flames of passion, and the only way for the fires of lust to abate is to withhold the fuel. Lust must have something on which to feed, and the cry is for flesh, tobacco, whiskey, and so forth. One helps the other. A meat-eater is usually a tobacco-chewer, and the use of tobacco leads to that of strong drink. If people would eat that which God has commanded, the fires within, to a great extent, would subside, and do so with astonishing rapidity, and thus proof is furnished that the Almighty knew what is best when He gave the fruits of the ground for man's sustenance.

The time has come when a standard must be lifted up for the people. Isaiah says, "Go through, go through the gates; prepare

BINDING THE STRONG MAN

ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (62: 10). There is a growing sentiment among the most enlightened classes against the slaughtering of animals for food, and the very thought is repulsive. There is also great danger of being deceived by unscrupulous dealers.

Conscience plays but little part in the commercialism of today. The public is at the mercy of those whose trickery and deception outweigh all rules of honesty and God-given principles. The buyer is at the mercy of the seller, and if he wishes to have peace of mind, he must take what is passed over the counter and ask no questions. He must have a different view of humanity than the Psalmist, who declared in his haste that, "All men are liars."

God has given man his senses to be used. He sees, hears, smells, tastes and feels, and when he uses all of these, he will even then be unable to keep pace with those who make it their business to deceive the public for personal aggrandizement. It is dangerous to trust any one who has not been proved. The lives of multitudes have been wrecked by misplaced confidence. It is impossible to live in

this world without having to deal with those whose integrity is questionable. Otherwise, as Paul says, we would have to go out of the world. Therefore, it is necessary to be on the alert, lest we should become the victims of deceit and treachery.

The devil has special designs on the followers of Christ, and he will work through his agencies to keep them from getting hold of the means that can be used in winning souls.

With the illumination of the Spirit, and the written word, there is much in their favor. 1 Cor. 2: 15 says, "But he that is spiritual judgeth all things, yet he himself is judged of no man." The child of God does not look upon the outward appearance, nor judge men altogether by what they say. Matt. 7: 20 says, "By their fruits ye shall know them."

The flesh of all kinds of animals is on sale in the markets. Do people know what they are buying or eating? There is scarcely a day that passes, but what men are arrested for selling diseased meat or the flesh of unclean animals. Cats, dogs and horses are prepared for the market, and people buy their flesh and im-

agine they are eating the best of beef and mutton.

The cat industry is a prosperous business. When the old gray cat is ready for sale, she looks much like the Belgian hare and not one in a thousand would know the difference. In Japan, the meat of red dogs is a great delicacy, and dogs of other colors are preferred to beef, mutton or poultry.

Horse beef was not eaten in France until after the great siege of 1871, now it is a legal article of commerce. People are deceiving their fellowmen in every department of commercial life, and they do not draw the line in the sale of animal flesh.

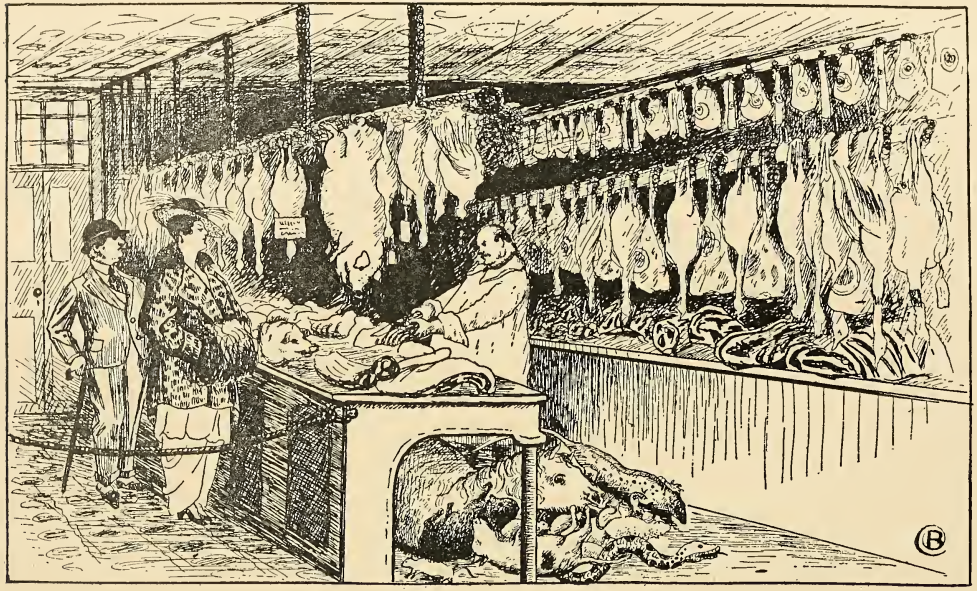
It is said that the skunk is very toothsome; also various kinds of lizards and reptiles, special mention being made of the rattlesnake. In many parts of the world the demand for snails cannot be supplied. The North American Indians eat muskrats, and the United States Department of Agriculture makes no discrimination between the flesh of the muskrat and that of the duck, its fellow-swimmer.

To a large portion of the population of the United States there is no more delicious dish

than the meat of the raccoon, the opossum and the ground-hog. The flesh of the bear is also considered very rare.

All of these are counted in the list of unclean animals in the Bible, but people continue to eat what God has forbidden, and then wonder why they are afflicted with diseases and cursed with the sins of the flesh. It is not so difficult to understand why the heathen eat such things, but what excuse can there be in so-called Christian lands. The eel, the oyster, the lobster, the clam, are considered great delicacies by people in all parts of the civilized world. But they are unclean and unwholesome, and defile the human temple. Regardless of the consequences, man continues to fling defiance in the face of the Almighty and pursue his self-chosen course, and does so at the peril of his life.

In the Mosaic dispensation, to eat swine's flesh was an abomination, and the embargo has never been lifted from the hog. He was unclean then, and is unclean now, and is doomed to extermination, with all of his loathsome germs of disease.



"THE FLESH OF ALL KINDS OF ANIMALS IS ON SALE IN THE MARKETS"

CHAPTER V

Daniel Refused the King's Meat

Daniel and his three Hebrew friends in Babylonian captivity had to meet and settle the question of a fleshless diet. The command had gone forth from the king to bring certain of the Hebrew children, and of his own seed, and of the princes, to the palace,—"Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans" (Daniel 1 : 4).

Daniel, Hananiah, Mishael and Azariah, were among those who were chosen. The prince of the eunuchs, under whose care they were placed, gave Daniel the name of Belteshazzar, and the other three he called Shadrach, Meshach and Abednego.

When all of the persons had been brought

together whom the king wished to have trained for his service, he appointed them a daily portion of his own meat, and of the wine which he drank, intending that they should be nourished for three years, and at the end of that time that they should stand before him.

The apportionment of food no doubt caused great concern among the children of the captivity, for if compelled to eat it, it would have been a departure from the Mosaic law and placed them on the same footing with the heathen. To refuse to obey the orders of the king was to endanger their lives, for if his displeasure was incurred, death was certain.

Daniel counted the cost, and preferred death rather than to depart from the faith of his fathers. He purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank. With this determination, he went forward prepared for any issue with which he might be confronted.

He made a request of the prince of the eunuchs not to force the prescribed menu upon him, giving as his reason that he did not wish to defile himself. In this crucial test, there

was a way made for his escape, for God had brought Daniel into favor and tender love with the prince of the eunuchs, and although the latter declared it would endanger his own head, he hearkened to his plea, and gave him only the food which he desired.

With a desire for Daniel to know the full import of the king's request, the prince said, "For why should he (the king) see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king."

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." Daniel had triumphed and was ready for the test. In that crucial hour, he touched God, and received the assurance of His help and protection.

"At the end of ten days their countenances appeared fairer and fatter in flesh than all

the children which did eat the portion of the king's meat." The first scene of the drama had proved a success, and Melzar was now willing to take away the wine and the king's meat and give them pulse. The responsibility rested wholly upon the shoulders of Daniel, who was well aware that the prince of the eunuchs and Melzar knew nothing of the God whom he worshipped. What they had done was solely upon the strength of Daniel's word and what they had seen after the ten days' test.

If the Hebrew children could not prevail with God they knew that those who had the charge of them would not escape the wrath of the king. But knowing the power of the Almighty to deliver them, they had no fear.

They were now to enter upon a three-years' course in which they were to subsist upon pulse and water alone.

It would not have been fair to have asked the prince of the eunuchs to risk his life without giving him some assurance that it would not have to be forfeited for failure to carry out the king's orders. But the ten-days' test was sufficient to stimulate his faith in

Daniel's ultimate success and triumph, in refusing the king's meat.

At the end of three years, the Hebrew children were brought before the king. They were found to be skilled in all knowledge, learning and wisdom. Daniel had understanding in all visions and dreams. Among all those whom the prince of the eunuchs brought before the king, there was found none like Daniel and his friends; in all manner of wisdom and understanding, he found them ten times more efficient than all the wise men, magicians, soothsayers and sorcerers in the realm.

These young men had lived wholly upon a vegetable diet, while the others had lived upon all the delicacies of the king's table.

One definition of pulse is, "The name of such seeds of leguminous plants as are used for human food, as peas, beans, and lentiles; abounds in vegetable casein and is highly nutritious."

Three years of self-denial, in which he ate only pulse and drank water, fitted him for the great work to which God called him. The foundation of his character was laid, on which a structure was built that the storms

of ages have not been able to overthrow. There is no more illustrious character in Old Testament history than Daniel. He proved true in crucial tests where the faith of some of the most stalwart characters would have been shattered.

There was never a charge brought against him, and never, in a single instance, did he betray the confidence that the Almighty had placed in him. Daniel was endued with wisdom and knowledge superior to all others in the kingdom. If he had given way to his appetite and eaten that which the king had prescribed, he would have lost the favor of God, which he so highly prized. More than once he was called to stand in the breach where the forfeiture of his life seemed inevitable, but his unwavering purpose of heart caused the Almighty to work miracles in his deliverance.

The land was full of sorcery. The soothsayers and magicians were practicing their deceptive arts, filling the whole country with the virus of perdition, and God could no longer forbear.

Nebuchadnezzar was one of the greatest and most profligate kings that ever sat upon a

throne. His pride and presumption had provoked the wrath of God, and punishment could be no longer delayed. The course that the Almighty took to humble the great monarch, led to the vindication of Daniel as a worshiper of the only true and living God. The failure of the sorcerers to interpret the king's dream enraged him, "And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain." Daniel asked why the decree was so hasty, and requested the king to give him time, with the promise that he would interpret the dream.

Immediately following his interview with the king, he went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions, "That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon" (Dan. 2: 18).

The secret was revealed to Daniel in a night vision and he blessed the God of heaven, saying, "Blessed be the name of God for ever and ever: for wisdom and might are his." There was an occasion of great joy, when

these humble men of God had been saved from the penalty of death at the hands of an enraged monarch. No wonder he exclaimed, "He removeth kings, * * he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

Daniel and his three friends had passed through a similar test when the king had appointed a portion of his own meat and drink for them. They had faced death and conquered, and once more they were about to be delivered up, and again they triumphed, and Daniel thanked the God of heaven for giving him wisdom and might and granting their request by making known the king's matter.

Daniel rehearsed the vision before the king and gave him the interpretation. Then the king answered and said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret."

God has always had a people to whom He could speak, and in the crucial hour they have come forth to make manifest His power and

wisdom. There are those today to whom He reveals His secrets, but such persons are in the humble walks of life, unheard and unrecognized by the popular ministry or the powers of the world. But God is able to make their works manifest and will do so when His time has come.

The young Hebrew, whose religion brought him under great reproach, was eventually made ruler over the whole province of Babylon, and the chief of the governors over all the wise men. At his request, Shadrach, Meshach and Abednego, were placed over the affairs of the province, while he sat in the king's gate, a far more important position than that of his friends.

Was there ever a more thrilling story than that of Daniel in captivity? Those who appreciate the deep things of God never tire of his adventures among a strange and idolatrous people, where his life was constantly in peril. Never in a single instance were his foes permitted to triumph, and in each ordeal through which he passed his character shone with greater brilliancy.

Daniel proved to his own people and to the generations to come that it is possible to keep

one's garments unspotted from the world under all conditions and circumstances. He had something that made him more than conqueror.

The secret of his success lies in the fact that he took the route of self-denial. He refused every opportunity that was offered him to gratify his fleshly appetites. He could not get the consent of his mind to forsake the God of his fathers and drop to the level of his surroundings, and in his struggle to keep the smile of the Almighty upon his soul, he won the admiration even of his enemies. They knew not the law, neither the God whom he worshiped, and were therefore unable to comprehend the principles for which he stood.

There are those today who are looked upon as having weird and fanciful ideas, because they refuse to follow the traditions of men. Rom. 12:2 says, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Until a person is willing to face opposition and die to the opinions of men, it will be impossible for him to prove the perfect will of God.

In all the great religious and reform move-

ments, there have been those who were not only willing to undergo criticism, but have laid their lives down in order that the truth might be established. And after their work was finished, their names were heralded as the world's greatest benefactors.

The slaughter of animals for the sustenance of man is a part of the curse that should have passed away centuries ago, but God has had to wait till the 20th century to find those who are willing to deny themselves and put up the standard against this barbaric custom.

Daniel and his three friends were the masters of their own appetites and God honored them by giving them control of the whole Babylonian realm. Prov. 16:32 says, He that ruleth his spirit is greater than he that taketh a city. Condemnation is written on the escutcheon of those who live beneath the standard they preach to others. The reason that multitudes in the old denominations sanction the consumption of animal flesh, is because they are unwilling to curb their own appetites. Unless people have the moral courage to do this, they can have no influence over others. May God hasten the day when those who claim to be civilized will feel the weight of their re-

sponsibility, and do all in their power to make the world what it should be.

When wicked men plotted against Daniel and cast him into the lions' den, they expected him to be instantly devoured by the wild beasts, but to their great disappointment, he was not harmed. Daniel had slain the lion of his soul and his appetite was under complete subjection, and God did not permit the wild beasts to touch him. He had his case in hand, as He has that of every individual from whose heart depravity has been removed.

When the king approached the lions' den he cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" (Dan. 6:20).

The answer was, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Daniel's deliverance had depended wholly upon his innocency,—he had done no hurt to man or beast, and neither was able to harm him. Such is the protection that God gives one who serves Him, according to His word.

When man was given permission to eat

DANIEL IN THE LIONS' DEN

flesh, as before stated (Gen. 9: 5), God warned him that his blood would be required at the hand of animals, and so it has proved,—while man preys upon the brute creation, his life also is in peril. In sparsely settled regions, wild beasts are often a terror to the inhabitants, and their presence in the surrounding woods often makes it impossible to clear and till the soil. Half of the world scarcely knows what the other half has to contend with. In countries where wild beasts roam in search of prey, the lives of people are in constant danger.

If there is within one a craving for animal flesh, there is yet a great transformation to be wrought. After this change has taken place the sight of flesh is loathsome and the disposition to slay dumb creatures to consume upon one's lusts will forever pass away.

It is the lion of depravity in the human heart that breeds all kinds of evil, and while this nature exists men will slay one another.

After Daniel was taken up out of the den of lions, the king called for those men who had plotted against his life, and commanded that they with their wives and children should be thrown into the

den, and immediately the wild beasts sprang upon them and devoured them.

In the third year of the reign of Cyrus, Daniel began to chasten himself. For three whole weeks he "ate no pleasant bread, neither came flesh nor wine" into his mouth. Every true Hebrew had to partake of the sacrificial offerings, but Daniel was not where such offerings could be made, and in abstaining from flesh and wine, God honored him by revealing the future to him as he did to no other person except John the Revelator.

During the three weeks that he waited upon the Lord, he was shown things which would take place at the end of the age and which have been recorded for our instruction. While waiting beside the great river Hiddekel, he had a vision of the Lord Jehovah. The description which he gives of Him corresponds with that of St. John in Revelation 1. He was clothed with linen, His loins girded with find gold, His body like beryl, and His face as the appearance of lightning. His eyes were as lamps of fire, and His arms and His feet in color like unto polished brass. The voice of His words was like the voice of a multitude.

Those who stood by Daniel saw not the vision, but a great quaking fell upon them so that they fled to hide themselves and he was left alone, with no strength remaining in him.

While lying with his face toward the ground, he was touched by a hand that caused him to kneel with the palms of his hands on the ground. Then came the wonderful message, "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

There must have been great significance in such chastening. Daniel was in a condition to understand, after his course of self-denial, and he was told the things that would take place in the latter days. Twice he was touched and strengthened by One who had the appearance of a man, and twice was it said that he was greatly beloved.

Daniel 10: 21 says, "I will shew thee that

"AND BEHOLD, AN HAND TOUCHED ME"

which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

Michael was one of the trinity of archangels, and Daniel was told that Michael was his prince, and it seems that secrets were confided to Daniel that none knew except Michael and Jehovah himself. Such was his reward.

PART SECOND

CHAPTER VI

How the Lord Spoke to Me

Shortly after I was sanctified, I heard of "Sammy" Morris, a colored youth who had been converted in a mission in Africa and worked his way on a steamship to the United States to learn more about the Holy Spirit. When I heard of his thirst after righteousness, my soul cried out for greater depths of God's love. After a siege of fasting and prayer, I determined to eat less meat, having been convinced that the eating of flesh was detrimental to spiritual growth. Revivals continued to spread over the country as the result of my labors in school houses, halls and churches, until it became a great problem what to do with the converts.

Evangelists, holiness professors and others, came and went, and I found but two persons among them who had convictions against eating flesh of any kind. Rev. W. B. Godbey, the preacher under whom I was converted, was

one of them. I noticed that he ate neither fish, flesh nor fowls, giving as his reason for not doing so that his system was too delicately constructed to digest and assimilate these things. I felt sure that he had another reason in addition to this, which he was withholding until the people could receive it.

I was very fond of ham and sausage, but my husband would not eat pork,—not that he objected to it on Scriptural grounds, but wholly from a hygienic point of view. He argued that swine's flesh is unclean, that it breeds disease, and is therefore unfit to be taken into the human system.

While I knew that much had been said and written about hog cholera, and trichina in pork, yet I was unwilling to wholly dispense with pork, unless I knew it was displeasing to the Lord to eat it. I had such an appetite for it, that argument purely from the standpoint of health, was not sufficient to induce me to give it up.

It is as difficult for some people to give up meat, where their appetites have become depraved through long use of it, as it is for others to give up the use of tobacco or strong drink. In my case all that was necessary was to know

that it was the Lord's will for me to put it aside, and I was willing to undergo any privation.

As the work continued to develop, our home became the headquarters for the new converts and missionaries, and soon we had to move into larger quarters. The pork question was often discussed, some arguing in favor of it and others against it, but no one was willing to set the example by abstaining from it altogether, and I continued to pray that the controversy might be brought to an end. And it was not long until my prayer was answered.

After having had no pork in the house for about two weeks, I wanted some striped bacon and felt that I could not eat if I did not get it. It was brought and I had some of it cooked, but no one ate any of it but myself.

Two or three days later an evangelist from Kentucky visited our home. Some of this bacon was placed on the table, but he ate none of it. When potatoes were served, he asked very courteously if they had been fried in pork grease. I replied, The Scriptures say, "Whatsoever is set before you, eat, asking

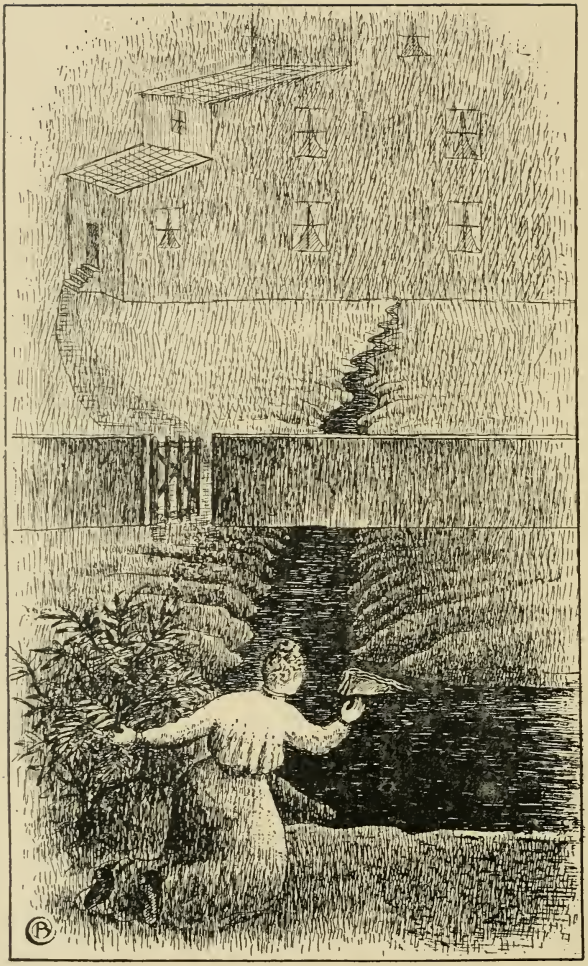
no questions for conscience' sake."

He was greatly embarrassed and apologized, making the excuse that pork was very injurious to his health.

For days I could not get the pork question off my mind, and in the meantime Rev. W. B. Godbey, visited our city and was entertained at our home. During his stay, pork was served, but he ate none of it. This put me under still greater conviction. I said in my heart, I am tired of being harassed by this thing, and it must be settled. I determined to hear from heaven, and the Lord heard and answered prayer.

In a vision I saw a piece of bacon on a shelf in the pantry. I reached my hand through a little opening in the wall to get it, but lost my hold and it fell on the floor. I went to pick it up, and when I got there, it was going through the wall. I reached after it again, but it slipped away into the yard.

Rushing out at a back door, I saw the bacon in a little stream going through the yard toward the fence. All the time, I was reaching after it, and the stream was growing deeper and darker. It passed through the



"THE LORD DOES NOT WANT YOU TO HAVE IT"

fence into the alley, and I opened the gate and continued in pursuit. But the stream by this time was getting so deep and wide that I was in danger of losing my footing and falling into it.

After making one more frantic effort to reach the meat, and failing, I heard a voice say, "The Lord does not want you to have it." This was repeated, "The Lord does not want you to have it." Suddenly I awakened and all was clear. He had at last spoken.

For weeks I ate no pork, but in the meantime the enemy made a desperate effort to keep me from putting up a standard in our home against it, on the ground that it would put others in bondage. Much depended upon me in the ministry of God's word, and I was afraid of going too far. The Lord knew the desire of my heart to please Him and let something more happen to help settle the question.

Accompanied by my husband, sons, and other Christian workers, I went to Cheyenne, Wyoming, to conduct evangelistic services. The meetings were held in a large Gospel tent. We rented a flat, where we could live and do our own cooking. One afternoon

my husband brought in a part of a ham. He made the statement, good-naturedly, in the presence of others, that he had brought it especially for me, that I was very fond of pork, etc.

When dinner was served, I took a small piece on my plate and had taken a few mouthfuls, when I thought of my dream, and told it for the benefit of those who had not heard it. A young man in the company listened attentively, and grew serious. When the story was finished, he said, "If I had had such a dream as that, I would not eat pork again." This went to my heart like an arrow, and I could eat no more, and left the table.

When I reached my room I dropped on my knees, and asked the Lord to let the meat make me ill for three days if the young man's message was from Him. I wanted to be chastened so that I would never forget it. And He took me at my word. For three days I was unable to attend services. The ham seemed to have lodged in my throat, and it is impossible to explain how I felt. During that time I had no appetite for anything.

No one else felt any ill effects from eating the meat, and this made it still more convincing

that the Lord was especially dealing with me in regard to the matter. The lesson proved effectual, and never from that day to this have I tasted swine's flesh.

After returning home, contrary to my wishes, food was often cooked in pork grease, but it was almost useless to make a protest, as those who did the cooking argued that they could not get along without it. But the Lord rebuked them when they persisted in having their way. On one occasion, I became seriously ill from eating something that was fried in lard.

It was not a question now of myself alone, —the standard had to be put up for the benefit of others.

Soon a large building was rented for a Missionary Training School, and our own home was given up. We took all of our household furniture and moved into this building, and opened the School with converts from our own work. But with some the question of eating swine's flesh was not settled. The person appointed as matron for the Training School argued that those who wanted pork should have it, and that there was no Scriptural grounds for preventing them from eating it.

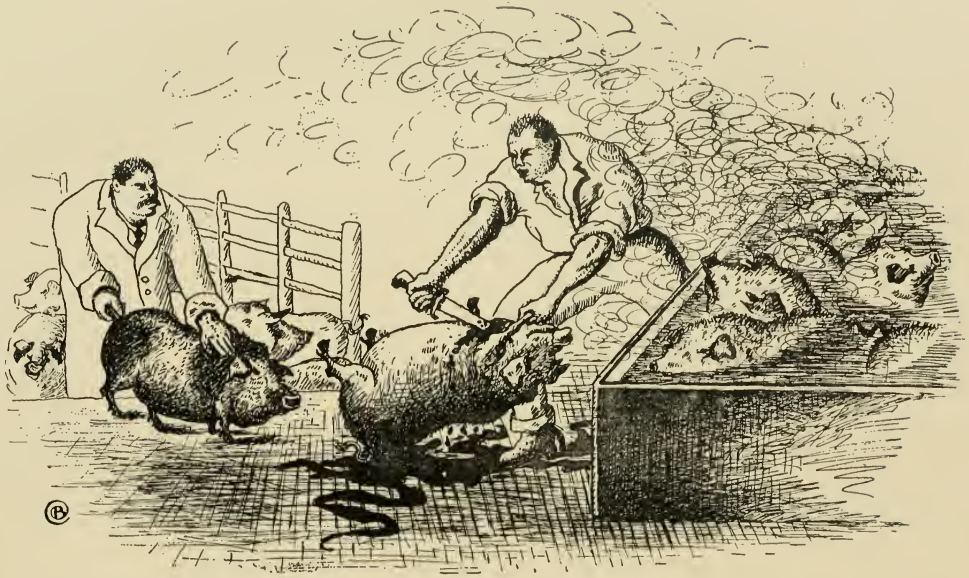
There was a division among the students, and the result was, some who contended for it dropped out of the work. But this did not end the difficulty. When new students and missionaries came, the fight to keep the standard up, had to be made over, and with my husband, who did not eat it himself, contending that they should have it if they wanted it, I had more on my hands than I could well manage. I never dreamed of having such a battle and had but little conception of the extremes to which people will go in order to gratify their Egyptian appetites.

On a certain day there was an argument in the hall. I listened to hear what the contention was about, and found that two sisters were talking on the subject with a young man who worked in the office. One of the young women, who argued in favor of pork, I found had not eaten it for years. And when she was asked to explain, she said the physicians had forbidden her to eat it, because she had a blood disease, which they said, was the result of eating pork. I said, "Then why are you in favor of it?" She said that others should have it if they wanted it. She had a large scar on her neck, where

there was once a running sore, caused by eating pork. I had often noticed it, but supposed she had been burned. Her sister was fond of pork and she was pleading in her behalf. Later this sister had a cancer on her breast, which nearly caused her death.

The matron of the School, assisted by others, smuggled in bacon and ham. But the Lord revealed to me what they were doing in a way that amazed them. The meat was found where they had hidden it. A young man who was studying for the ministry had not only helped to keep the fact that it was being brought into the house, a secret, but had told falsehoods about it; with bitter tears he repented, lamenting the fact that he had ever taken any part in the affair.

While the question was still being discussed, I went to Nebraska, accompanied by a young woman who had assisted me in meetings. During the absence of six weeks, we spent two weeks in South Omaha, where there is located one of the greatest live stock markets in the United States. While conducting services in the city, we were repeatedly invited by friends to visit the slaughter houses. Personally, I had no desire to go, but my friend insisted.



THE HOGS WERE STUCK AND THROWN INTO THE BOILING WATER

Some one kindly offered us a horse and carriage, and sent a young woman as an escort.

On reaching the stock-yards, we alighted from the carriage, and the two young women preceded me to the place where the hogs were being killed. When within fifty yards of the building, a switch engine separated me from them, and as soon as the engine had passed, I heard hogs squealing, and it so shocked me that I became dizzy. A policeman standing near by offered assistance, but I told him I thought I would be all right in a few moments. But by this time my friends were ascending a flight of steps on the outside of the building in which the hogs were being slaughtered. The officer asked me if they had come with me. He marveled that they were not in the least intimidated by the sickening odor and the squealing of the hogs.

In the building were large tanks of boiling water. The hogs were stuck and immediately thrown into this water. They would squeal and flounder for a moment and die. The officer told me just what I would see, and said, "If you can climb up those steps and look in, you will be braver than I am or most other people." I knew it was my last opportunity,

and feeling that it might help me in the fight I was making against the eating of pork, I concluded to undertake it.

By the time I reached the top of the long flight of steps, I was so ill I feared that I would never reach the bottom again in safety. But the officer kept his eye on me and told me afterwards that he thought perhaps he would have to come to my assistance. I had one glimpse of the hogs and could bear no more. I saw them stuck with a knife and pitched into the boiling water, and the sight will remain with me as long as I live. Still dizzy and staggering, I was conducted to the place where the cattle were killed, and without going into details, will say that the sight of the blood that was flowing in streams, nearly caused me to faint. The smell of all that fresh blood was exceedingly obnoxious.

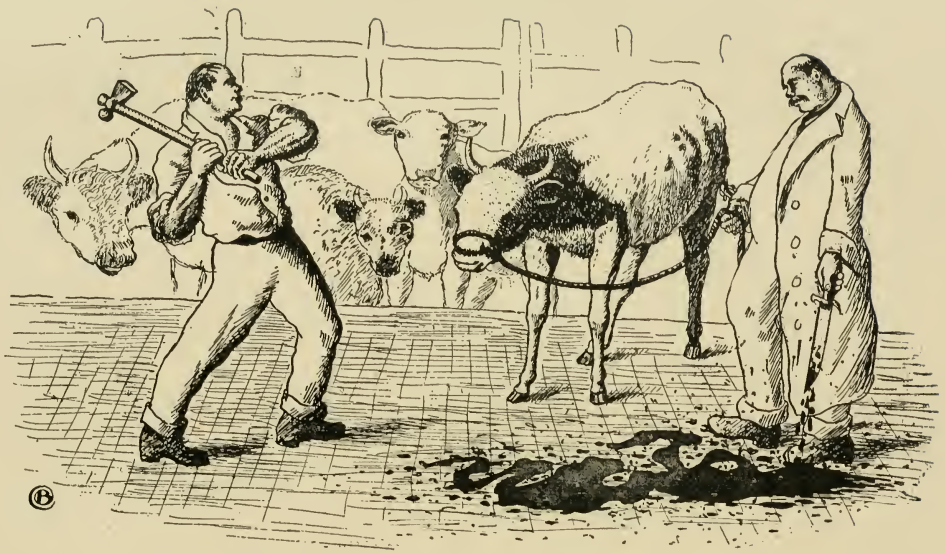
The first victim that I saw was an innocent looking cow led in by a halter. A person standing near with an iron mallet in his hand gave her a death blow in the forehead. She fell down on her knees, and lay jerking and quivering; then she was stuck with a knife, and her blood helped to augment the stream that was already flowing. This blood

was not wasted, but was saved, perhaps, for different kinds of food extracts.

We followed her through the various changes until she was hanging in the cooler. This took about twenty or thirty minutes from the time she was given the death blow with the iron mallet. I had now seen enough, and was ready to go. My friends and others insisted on my going to where the sheep were being slaughtered, but no amount of persuasion could have gotten my consent.

After reaching my room, I was so burdened over the cruelty I had seen, that I felt I could never eat any more meat. The fumes of the slaughter houses seemed to continue in my nostrils for days. I tried in every way to forget what I had seen and to get rid of the odor, but it was impossible to do so while I remained in the city.

In the meantime, I ate potatoes, which I afterward found had been fried in pork grease. My stomach became so unsettled that I was unable to attend services for two days, and concluding that my work was finished in the place, I closed the meetings and left for home, determined to wage a more vigorous warfare against eating meat than ever before.



THE FIRST VICTIM WAS AN INNOCENT LOOKING COW

After taking a firm stand, the battle against pork came to an end. There was no more discussion on the subject; everyone seemed to know that the question was settled once and for all in the School.

Our matron continued with us for a time, but her Egyptian appetite gave me no little trouble. On the day before Thanksgiving, she was very much concerned about turkeys for the dinner, and came to my room almost in tears. The time had come to make some preparation, but there was no meat or fowls in the house, and no money to buy any. The matron said she had eighty cents, which she wanted to use to help buy a turkey, if she could get more money to put with it. I assured her that I could not assist her, and when she found that she would not be able to get even one turkey, she was greatly disappointed. I told her the Lord could supply turkeys for dinner if He chose to do so, that it was not too late yet. But as she left the room, I could see that she was troubled with doubts.

I listened to her steps until she reached the kitchen, and at the same instant the door-bell rang. I went to the railing of the stair-way and called to her, without knowing any-

thing about who was at the door. I said, "Your turkeys are at the door." By the time she reached the hall, some one was admitting an expressman, with two very large turkeys. They had come from a farm fifty miles north of Denver.

It is needless to say that the atmosphere of the place took on a new coloring. And before ten o'clock that night, there had been seven turkeys, two geese, a duck and some chickens, sent to the School. God gave us flesh as He did the children of Israel in the desert, and He did so under similar conditions. Our people cried for flesh and He fed them to the full.

Ray White, who was then seven years old, was so enthusiastic over the abundant supply of fowls for Thanksgiving, he told it everywhere he went and to every one that came to the house. In the midst of a conversation, he would break in, and say, "The Lord sent us seven turkeys, two *gooses,* a duck and some chickens." We believe the fowls were sent in answer to prayer, in order to strengthen the faith of those who had asked.

This was the first and last time that fowls

of any kind were sent to the School as a gift from friends or others on holiday occasions. Other gifts were often received, but flesh was overlooked by those who wished to help the work.

God had a purpose in this. He had shown us what He could do in supplying these things, and later withheld them, after our people had become more enlightened.

CHAPTER VII

Flesh Gradually Eliminated

After our building was erected in Denver, it filled up rapidly with students and missionaries. The work was conducted entirely by faith. Merchants gladly gave us reduced prices on everything that we bought; good beef and mutton were furnished us for only a few cents a pound. While the building was under construction, many thousands of dollars were donated without solicitation. It was the faith feature of the work that attracted wide attention. Food supplies came in from all quarters, consisting of fruits, vegetables, and hundreds of sacks of potatoes.

There was scarcely any meat ever donated, but it was served once, at least, every day. There were a number of persons in the School who suffered from various physical ailments, caused by eating meat, but it was more difficult to get them to restrain their appetites than others.

In 1908, when enlargement was absolutely necessary, we moved the main body of the School to our present headquarters in New Jersey. The markets in the nearby towns and cities were unable to supply us with meat, and the meat question became one of the most difficult problems we had to handle.

After Missionary Headquarters were opened in Brooklyn, we arranged to have meat and fish shipped from the New York markets, but this proved to be very unsatisfactory, and had to be abandoned. In the meantime, our people were becoming more and more convinced that they should live on a fleshless diet. Our greatest difficulty was with some of the children in the School, whose parents had the idea that they could not get along without meat.

The barrels of fish that were shipped from New York became burdensome, and the wish was often expressed that no more would be brought to the place. The process of the gradual elimination of flesh from our diet covered a period of about six years.

During this time, much was being said about diseased cattle, and government inspectors killed some on nearby farms. I heard

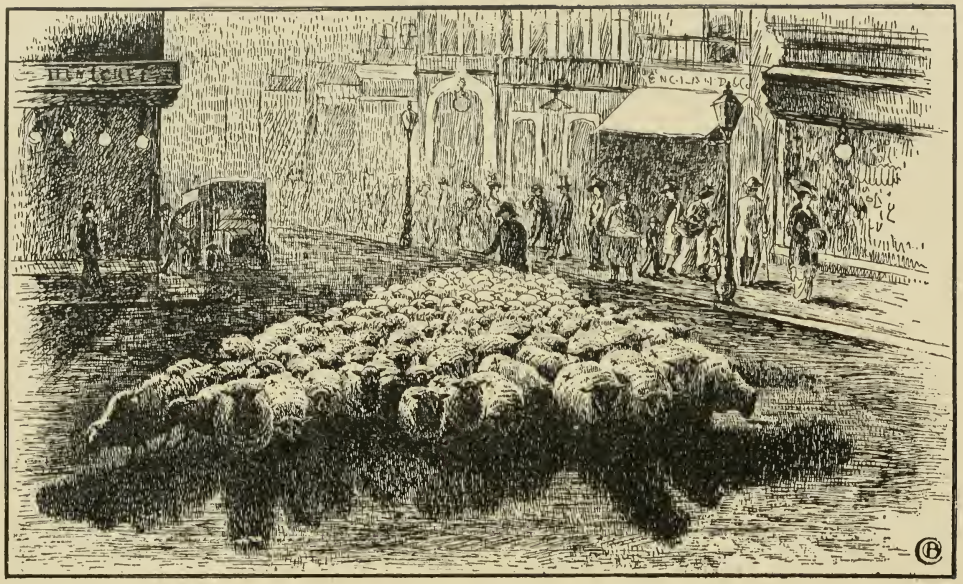
THE FISH BECAME BURDENSOME

more about diseased cattle within a few years than I had in all my life before, and the sight of meat was repulsive. I scarcely ever ate any, and when I did I would have been much better off without it. I ate alone in my room, usually refusing meat and fish of any kind.

During the past five years, much of my time has been spent in London. In certain localities of this great city, there are all kinds of fish and meat markets. Birds and animals of every description are displayed, and hares are especially conspicuous. The odor from these masses of decaying flesh is so sickening I avoid passing them if possible.

It is a common occurrence in London to see great herds of sheep ready for the slaughter driven through the streets with red chalk marks on their backs. Their continual bleating is a plea for mercy, but man with his cannibal proclivities fails to heed their cry, and the poor, dumb creatures have to bear their part of the curse by suffering death at the hands of so-called Christians, that their flesh may be consumed upon their lusts.

Naturally I have often found myself trying to discover the distinguishing traits between man and the brute creation. As I would think



GOING TO THE SLAUGHTER

of his cruelty and of his fleshly propensities, my heart would have failed me in the work God had called me to do, had it not been for the comfort the Holy Spirit gave me.

Preachers in modern pulpits no longer preach that man should restrain his appetites and passions, and people will have to be awakened by the thunderbolts of God's wrath. His judgments are now upon the earth. The multitudes are engrossed with the world. Isaiah says, "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Acts 28: 27).

Another and better translation is, "Go to this people and tell them, You will hear, and hear, and by no means understand; and will look and look, and by no means see. For this people's mind has grown callous, their hearing has become dull, and their eyes they have closed; to prevent their ever seeing with their eyes, or hearing with their ears, or understanding with their minds, and turning back, so that I might cure them."

All through the old dispensation, God was troubled with people of this character. When prophets were sent among them, they were stoned, and no matter how often the Israelites were recovered from idolatrous worship, they would revert to it again, and continue in it until God's wrath burned against them, and punishment was administered. When Korah and his company rebelled, the earth opened and swallowed up thousands of these fleshites, and at other times, they were destroyed by pestilence and famine and in various other ways.

Time and again, the Almighty undertook to discipline Israel, but many persisted in their self-chosen course until His wrath burned against them.

The Lenten season is the only time when the members of some of the churches put any restraint upon their appetites. There are certain days on which some of them will abstain from eating meat, and this is simply because it is customary to do so, and not from any real heart conviction. If there is any law of God that forbids the eating of meat during Lent, it is wrong to eat it at any time.

Times and seasons have nothing to do with

vital Christianity, and no person of apostolic faith will put any stress upon them. The observance of days and certain seasons is simply a trick of the enemy to ease the consciences of those who afterward go into deeper depths of self-indulgence.

I once heard a parish priest give his people instructions as to what days they could eat meat. After he had finished a forty-five minutes' address, I wondered if he had made the people understand what he wished them to do. He emphasized the fact that those who did manual labor could eat it every day but Good Friday.

Where did this meat controversy begin? Romanists claim Apostolic succession, and nothing could be more erroneous or misleading. Undoubtedly it was handed down to the fallen Apostolic Church, and some things the latter teaches may have been founded on Scriptural truth, but there is but little resemblance now to what was once embodied in the doctrines of the true Church. The fact is, the prohibition of meat started with the Apostolic Church, and the perversion of it is seen today in Roman Catholicism.

Loyal Romanists do not eat meat on Fri-

day, but they will eat fish, which is a vertebrate animal. Why should they make this distinction?

In October, 1913, I visited our work in Denver, and found that meat, with the exception of pork, was eaten in the School as it was in the early history of our Institution. Previous to this our people had made a difference between fried and boiled meats, the fried being much more unwholesome than that which was boiled, and for this and other reasons, it was no longer eaten at our Headquarters.

The story of Eli's sons threw light upon the subject. It was customary for the priests to eat that which was taken out of the pot with a fleshhook, but Eli's sons refused to eat their portion. They wanted the very best, and the privilege of cooking it themselves. They had become profligate, and would not do according to the law. They declared that if the meat they desired were not furnished them, they would take it by force. "Wherefore the sin of the young men was very great before the Lord" (1 Sam. 2: 17). These sons of Eli had corrupted women before the very door of the

PRIESTS TAKING OUT MEAT WITH A FLESHHOOK

tabernacle and God's wrath burned against them. The indulgence of carnivorous appetites usually leads to the grosser sins of the flesh.

At Denver our people were eating steak, and insisted on my eating it, too. I wondered if the Lord was trying to show me that I should never eat any more meat. I found this was just what He was trying to do, and I marveled at His bearing with me so long.

There were two new missionary students, young women, in the School, who had taken the kitchen work upon themselves for a time. They were exceedingly anxious to do their work so that it would be acceptable. One afternoon, when they had prepared the evening meal, the bell rang, but my brother and his wife, who were moving into other rooms in the building did not come. They were in the midst of the work, and did not wish to stop until they had finished it, and the young women were greatly disappointed. Later they were sent for, but did not come.

I was unable to get them off my mind and regretted that they had not come, for the example to others and for the encouragement of those who had prepared the meal.

My mother, whom we had moved a few

days before within a half block of the Bible School, was having some difficulty with the electric lights in her house, and at six o'clock I went over to see if they were working satisfactorily. Here I found my brother and his wife sitting at the table alone, eating steak that they had bought on the way over. My heart became so heavy I could scarcely speak, and I soon left the house.

My mother is not a friend to our Institution. Many times she passes our door going to other places of worship. She has attended only one of our services in years, and this was when she could not resist the plea of an unconverted son.

There have been times when she seemed to be softening up a little, but it was not lasting, and later, she was more estranged than ever. Her connection with the old Holiness Association that so bitterly opposed us, made it far worse. She took pleasure in having those around her who were antagonistic to our work.

I reached my room feeling that my work in the city was finished for the time and that it was useless to say anything more until some others were willing to take an uncom-

promising stand on all questions of such vital importance to the Church.

I decided not to go to the class room the next morning, but one of the sisters insisted, and I went, but had no intention of saying anything. My brother, who was present, asked me to take the class. My reply was, I have nothing to say, unless it is against eating meat, and without intending to do so, I said, I am grieved over what you did yesterday evening.

He said, "You should speak to me privately about that," but the words had been forced from my lips even while I was trying to hold them back. I told the School what had occurred, and how I felt about it. My brother replied, "You eat steak yourself," then added, "but perhaps it is necessary for you to do so on account of your health."

I saw that he was hiding behind me, and I tried to make an excuse, but it was no use. The crucial moment had come and I would have to put it away forever.

Instantly the scripture flashed upon my mind, "If meat make my brother to offend, I will eat no flesh while the world standeth." I said, Lord, if thou art speaking to my soul, let me thrust my finger into the Bible and put

it upon this passage. I did so, and on opening the Book, I found my finger on 1 Cor. 8: 13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

This was sufficient. I saw that I had been, in part at least, the cause of my brother's offense, and the fight, so far as I was personally concerned, was forever ended. When I told the class the scripture that had been given me, the heavens were opened above my soul. God had put my brother in the breach, and given me this scripture so as to leave no doubt as to the standard that He wished to be put up in our Institution against the eating of flesh.

Never since the Lord had sanctified me had I hesitated to make any sacrifice, if I knew that He required it, and no amount of persuasion could have changed me now. God had spoken, and it would be perilous not to heed His voice. I could at last understand what He had been trying to work out through all the years of experience that I had had in the Institution with regard to meat. I knew that I would have to obey, and the truth would be established sooner or later, however slow people might be to receive it.

CHAPTER VIII

Putting up the Standard

On Thursday, October 28th, four days later, I left for the Atlantic Coast, knowing that God was preparing me for a difficult task. It is no small affair to get people to deny their appetites and put up the standard of a fleshless diet.

I had written to Zarephath and told a few persons about the light I had received, and they saw the hand of God in it all, and realized that He had been bringing the Church up to this for years.

After reaching home, there was not much said on the subject, and I saw that things were shaping themselves so that I could go back to London and try to bring the property deal to a close.

Saturday morning, (November 8th), I dreamed I was crossing a great expanse of water in an automobile. I knew this meant I was to cross the ocean on a fast ship.

Sunday morning, we had a remarkable service; I gave what proved to be my parting message; heaven came down in our midst, and all sang and shouted the praises of God. I was so exhausted at the close of the service, that I went to my room to rest for a few hours. When the bell rang for the afternoon meeting, I decided not to go down. A burden had come on me for London; I was praying and weeping over the condition of the people there and the need of a place on which to locate our printery and put up a building for a church and training school. Our Institution had sacrificed thousands of dollars in sending missionaries to England and paying the rent of buildings. We had sent our best people there, and had done so at times when we did not know how we could get along without their help. I had crossed the ocean many times and suffered much from seasickness in trying to get the work established, but it seemed to be a long lane that had no turning.

I felt that I should go again, but there was no money in the Church treasury, not even for my fare, much less with which to purchase property. I cried to God to bring something

to pass quickly, and felt that my prayers were being answered, for it seemed that angels had come to bring a message of cheer and comfort to my soul.

Our people in London had been writing to me to come, knowing that some changes would have to be made immediately. The lease on the property where they were located had run out, and could not be renewed, as the place was to be sold. We had come up to the Red Sea, and it had to open, or all would be lost.

The music and the singing in the chapel never sounded more heavenly, and my soul was lifted up to the very gates. Soon all was quiet and there was almost a death stillness about the place, for the service had closed and the students and others had gone to their rooms to prepare for dinner.

Then came a knock at my door, and a person entered and laid a draft on my table for $3,400.00. He said, "Perhaps you can use this somewhere."

When I saw the amount, I looked again and again to see if it were not $34.00 instead of $3,400.00.

The person who gave it is one of our

faithful laborers who has been with the Institution for many years. He had owned a ranch somewhere in the West which had been sold for cash. The letter containing the draft had been in the postoffice for several days, but failing to call at the office, he had only received it the evening before.

After he left the room, the Spirit whispered, "Will you take this money to London and invest it in property for the work there?" It was a trying moment, for the Institution owed thousands of dollars on the new building that was then being constructed at Bound Brook. But this money was the little cake that the Lord wanted the Church to bake for London, and He demanded it as He did the cake of the woman of Sarepta (Zarephath—1 Kings 17: 8-16), when He wished her to give it to Elijah.

I said yes to God, and with the decision came the assurance that our immediate obligations at home would be met in some way.

I then hastened to the dining room where our people were assembled for the evening meal, and told them all that had happened. They were so blest they marched around the tables and shouted the praises of God. It was a scene never to be forgotten. All wanted a

part in baking the little cake and sending it across the sea, and God honored the step taken by a mighty outpouring of the Spirit.

The next morning when the mail was opened, there were some surprises in small amounts which greatly encouraged us. When nearly all the letters had been taken care of, one was opened containing a draft for $1,334.00.

It would be impossible to describe the scene that followed. I could not refrain from giving vent to the joy I felt, and the whole School was aroused, anxious to know what more had happened.

We now had nearly five thousand dollars in cash that had been received within eighteen hours, and money that was wholly unexpected. This was enough to shout over, and cause us to celebrate our victories as the result of putting up the standard of a fleshless diet. Seventeen days before, I had received the light on the subject, and determined to do my part in lifting up the standard, and the gift of this money was the result.

On Monday morning, after the $1,334.00 had been received, my sons were going to New York, and asked me to go to the sta-

"PERHAPS YOU CAN USE THIS SOMEWHERE"

tion with them. I did so, not expecting to go any farther, but after reaching town, I felt that I should go on to New York and see about transportation across the ocean, thinking I might start the latter part of the week.

I knew nothing about a ship called the Lapland; I had perhaps seen the name, but that was all. On the way to New York, I asked, Is there a ship called the Lapland? Later I found there was a new boat of twenty thousand tons displacement in the Belgian service, and that she would sail on the following Wednesday.

I made arrangements to go on this vessel, and hastened home, with only one day in which to get ready.

When in mid-ocean, the Lord began to talk to me about the London work. I never spent more profitable days on the sea. Steamship officials, who were Belgians, did all they could for my comfort. It was the first time I had ever made the aquaintance of people of this nationality, and I prayed earnestly that the day might come when our missionaries would be able to reach them with the Gospel, and I knew that the first step to-

ward it would be the establishment of our work in London. I thought of the difficulty in connection with the language and supposed that the missionaries would have to learn to speak the language of the country before the people could be reached. But,

"God works in a mysterious way,
His wonders to perform.
He plants His footsteps in the sea,
And rides upon the storm."

At this writing, a little more than a year has passed, and as a result of the present great European conflict, many thousands of refugees from Belgium are now in the British Isles, and are learning the English language. Instead of our going to them, they have come to us, and will soon be able to read our literature and understand the Gospel as it is preached by our people in Great Britain.

God makes no mistakes, and when we reach our extremity, He works wonders.

Before leaving home, I gave orders for a cablegram to be sent to London, so that our people might know that I was on the way. The cable consisted of only two words, "Coming, Lapland." The next day after it reached

London, 100 pounds was received through the mail for the work there. It came from a young man who had attended the Hyde Park meetings. A few days after my arrival, he came to our Missionary Headquarters and was converted, after praying nearly all day.

Within a few weeks, in different installments, he placed about three thousand dollars at our disposal. At one time he sent 350 pounds.

More than eight thousand dollars in cash had come in, in answer to prayer, within a few weeks, which caused great rejoicing.

I gathered the little band in London together and delivered my message on a fleshless diet. It was gladly received and all the workers expressed their willingness to walk in the light.

Soon a revival broke out, showing the approval of the Lord upon the stand we had taken. Several persons among our workers were not sanctified. They sought the "second blessing" and prayed with great earnestness until they obtained it. It was inspiring to see one after another break through and get the experience. Persons who came in from the

outside were so convicted, they found no peace day or night.

In the meantime, we were trying to close up the property deal, but there were so many hindrances it seemed impossible to do so. Day after day we made but little progress, and becoming desperate over the situation, the forts of heaven were stormed with prayer. But one failure after another would come, and feeling that the time had arrived for me to return home, and that it was useless to wait any longer on the decisions of men, I left the money that was to be invested in the property and, accompanied by one of the sisters, returned to the States.

On the day we reached Zarephath, a revival broke out in the School, and it would exhaust all language of tongue or pen to describe the scenes that followed during the next twelve days. When the messages were given, it seemed that the very foundations of the earth were being shaken. From day to day scores of persons wrestled with God and obtained "the blessing."

Before leaving for London there was not much said on the meat question. God's time had not come. Eccl. 3: 1 says, "To everything

SCORES WRESTLED WITH GOD AND OBTAINED "THE BLESSING"

there is a season, and a time to every purpose under the heaven."

God wanted this revival to be His seal on doing away with the last remains of the meat curse in our Institution.

In preaching the Word, the power of God came upon me at times until I ran from the room, afraid the earthen vessel could not stand it.

The standard of consecration was lifted higher than it ever had been before. But there was no drawing back, and the fire continued to fall until God's special purpose in this meeting was accomplished.

On January 22d, I left for Denver to continue the revival. It was hard work to get our people there up to the standard, and at times my physical strength was almost exhausted. But the Lord marvelously helped me.

It had not yet been settled by all in our Institution as to whether or not fish was to be excluded, but I knew that it would have to go sooner or later.

From Denver I went to Los Angeles, and conducted a ten days' service. Work was put aside in the Missionary Home as far as possible; all joined in the siege, which resulted

in a great uplift to the Church. There also the standard of a fleshless diet was put up.

On the 26th of February, I left for New Jersey, having been in continuous meetings for ten weeks.

The property deal in London was still unsettled, and it was feared that unless something was done quickly, the opportunity to secure the ground would be lost, and on March 17th, I sailed again for England.

During my stay in Denver, I had a severe attack of rheumatism, and was so disabled I could scarcely walk. I had had rheumatism before, but never anything like this. I had seen persons who had suffered less with it, who became confirmed invalids. My brother had rheumatism in his right limb and I in my left limb, and one day when we were walking down the street together, I noticed we were attracting attention by his limping to the right and I to the left. This greatly humiliated me, and I wondered why we were thus afflicted.

When on board the ship, I could scarcely lift my limb over a six-inch board piece in the doorway. After reaching London, I grew worse, and when going out on the street to at-

tend to business, I had to have one of the sisters accompany me. While on the ocean, the Lord gave me double assurance that He wanted fish excluded, with all other kinds of flesh, from our Institution.

I went to the dining room only once, and then the waiter overlooked me, and I had to leave without getting anything to eat. God had a purpose in this which was made clear later.

When my stewardess found that I ate no meat, she brought me fish intead. It was almost impossible to get anything else, and thus the Lord permitted the very thing to be forced upon me that He was trying to cut off. I often sent the fish back untouched, and insisted on the stewardess' bringing me vegetables and fruit instead, but it did not always please her to do so. But when I fully decided to eat no more fish, and told her so, she brought what I wanted. I promised the Lord before reaching London that I would tell our people that fish, with all other flesh, must be dispensed with, and that I would write this to our Headquarters in New Jersey, and all other branches in the movement.

I felt a little backward in approaching

the workers in London on the subject, and concluded to put it off until after the property had been bought, when I would have more time and they would be better prepared for it.

In London, fish was cheaper than most anything else that could be bought, and to dispense with it entirely would be quite a hardship.

The purchasing of the property was now foremost in my mind and from day to day I tried to bring the deal to a close, but was met with the same difficulties that I had been confronted with, when I tried so hard a few weeks before.

I thought of the fish, time and again, but would dismiss it from my mind. Finally, almost desperate, I saw nothing else to do, but return home with the money I had taken there, and use it to meet some of our financial obligations.

But the very thought of doing such a thing cast a gloom, not only over myself, but over the whole house. If I had been burying all my friends I could not have felt worse. I called the workers in and told them what I had decided to do, and it was a shock to them of course.

I thought of the years we had struggled trying to get the work established in England, the money that had been spent and the sacrifice that had been made, and now to give it all up was heart rending. I wept over the situation, but decided to go to the steamship company to secure passage back to the States. I told the missionaries that I had done my best, and that I never expected to return again.

The only consolation I had was that the money I had taken there would help to relieve the financial pressure at home, as it was given to be used wherever it was most needed.

On the following Sunday morning there was a heavy fog, and my rheumatism was much worse. I did not go to the services that morning, and while the rest were gone the Lord spoke to me again about the fish, and I planned to call the missionaries together and tell them when they returned from meeting, but they brought company with them, and the dinner, which included fish, was already prepared, and I decided to wait until after the meal.

When the visitors were excused, I had barely mentioned fish when two of the sisters ran from the room in a state of nausea. This

helped to convince those present that the Lord was in the message.

There was not a dissenting voice,—every one was willing to dispense with fish and all other flesh forever. I had done all that I could and was ready to leave for home, as soon as I could arrange for my transportation. But the following Wednesday a burden came on me again concerning the property. I felt that it would be almost like death to return to the States without getting it. To make a long story short, before twenty-four hours had passed, the Lord showed me just what to do. I obeyed, terms were accepted and the property was bought. Hallelujah! So much for putting up the standard of a fleshless diet.

Greater issues were involved than I had ever thought of. There were some technicalities in law that I did not know how to handle, but God knew and He worked them out when the time came.

Recently we have learned that since this property was purchased, it has nearly doubled in value; that a part of the ground can now be sold for more than we paid for the whole plot. We baked our little cake and gave it

to London when it was so badly needed at home, and this is the reward.

We are waiting now for the war to close, or conditions to be such that we can go forward with the building. Our printing plant has already been installed on part of the property, and our *London Pillar of Fire* and *The British Sentinel* are being published there.

When the question of eating both meat and fish was forever settled and the standard put up at our Headquarters and all of the missionary branches, my rheumatism disappeared, and I have not had it since. I simply forgot it. A few days later, I happened to think that I was not suffering any more, and wondered when the pain left me.

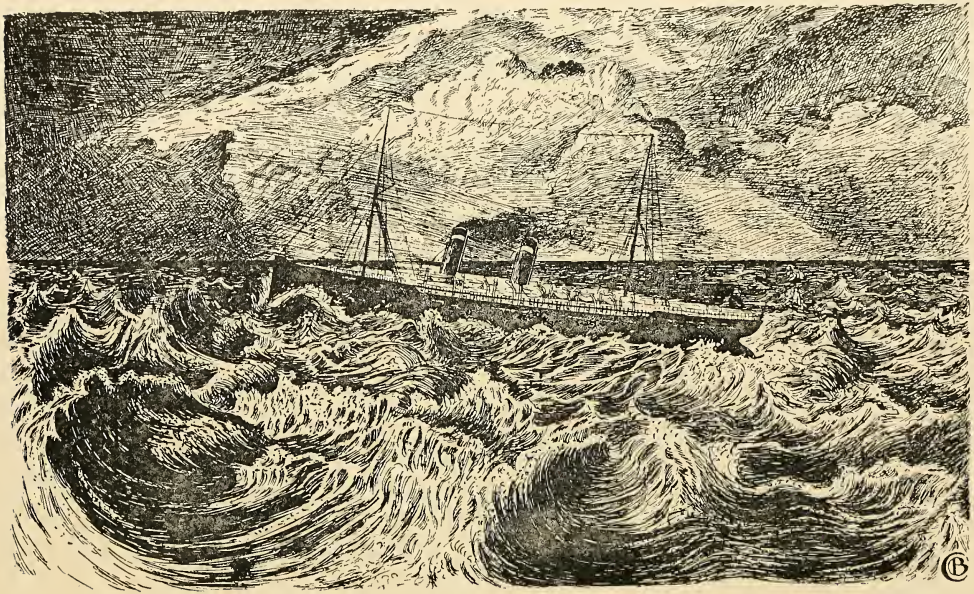
CHAPTER IX

A New Epoch

Saturday, April 4th, I sailed from Southampton on the St. Paul for New York. Four days of the voyage the ship was in a terrible sea, and most of the time in the trough of the waves. As she rolled and plunged, every moment threatened destruction. Such a sea, for the time of the year, was unusual, and wholly unexpected by all on board.

There was much suffering among the passengers. My stewardess, who had been in the steamship service for nearly twenty years, gave me special attention. She became interested in my books, and had others anxious to read them, and thus a door was opened to reach a few persons with the Gospel.

I reached Zarephath, April 12th. Our Institution had now made six months of wonderful history. Many things had been accomplished, which time and space forbid mentioning. Never had the Church seen greater



FOUR DAYS WE WERE IN A TERRIBLE STORM

prosperity, and this we knew was because we had done away with flesh.

Nine days after reaching home the contract was signed for the purchase of an adjoining farm. Our treasury was empty, but we were enabled to borrow a certain amount of money with which to make the first payment, and the transfer of the deed was made. From a human standpoint there was no possibility of securing this property on terms that our organization could meet. But the Lord worked it out in a wonderful way. Our present Headquarters and surroundings were incomplete without this property, and we had about despaired of getting it, when fortune turned in our favor.

Much is said in the Scriptures about cultivating the ground, and comparisons are made with spiritual things. To be efficient in the work of the Lord, one must know something about how to cultivate the various fruits of the ground. To raise a good crop, there must be deep plowing, good seed must be sown, weeds must be destroyed and foreign substances removed. There must be good enclosures, and the vermin kept out, or there will be nothing to harvest. And just so it

ON THE FARM

is with the field of the Lord, where eternal vigilance is the price of souls.

It takes more than a knowledge of books and of the fine arts to fit people for Gospel work. The subjects to which so much attention is given in the great institutions of learning may have their places, but the heroes of all ages have had a different schooling, invariably of God's own choosing. The Scriptures say that knowledge puffeth up, but love edifieth, and if any man think that he knoweth anything, he knoweth nothing yet as he ought to know (1 Cor. 8:1-2).

Take the young people away from the large cities, harden their muscles, give them a liberal education and a thorough knowledge of the word of God, and it will do more to keep them from the pitfalls of Satan and to establish them in life than all the great systems of education could ever do. God's greatest men have lived in the open. Moses went to the back side of the desert and stayed forty years, looking after the flocks and herds. David's care and love for his father's sheep formed the background to a throne. His delivering the lamb from the paw of the bear and the mouth of the lion showed the material

in his moral and spiritual structure. When Saul's trained warriors cowered before Goliath, David proved to be the hero of the hour, by offering to fight with him, and he proved his efficiency by taking the head off the champion of the Philistines and removing the reproach from Israel.

There could be no greater sign of apostasy than the way people flock to the large cities. Lot left Abraham in the plains and went to Sodom and got into trouble, and conditions have not changed; Jesus said that in the last days it would be as it was in the days of Noah and in the days of Lot.

The pleasures and pastimes that large cities afford are sought by those who shun a rugged life, such as every Christian must live if he expects to make the race to heaven. It has always been the Lord's plan to draw His people away from densely populated cities, and so has He worked in behalf of our Institution. He saw that we needed enlargement in order to train young people for His service, and made the acquisition of two nearby farms possible at this time when He wanted to reward us for the stand we had taken on meat.

In our School some thought it was all

right to eat fish, inasmuch as Jesus fed the multitudes with the loaves and fishes and ate fish himself. This was perhaps the most serious argument with which we had been confronted, and it had to be settled on Scriptural grounds.

On two different occasions Jesus fed the multitudes. The first time a lad provided five loaves and two fishes, and these, when once in the hands of the Lord, were sufficient to feed the whole company. He commanded them to sit down by fifties, and after all were fed, twelve baskets of fragments were taken up. The lad was not only supplied, but he had the joy of seeing others with a great sufficiency as the result of his offering.

When people with the right motives surrender all they possess to the Lord, He accepts their offerings, and the result is untold blessings are brought to others. We live only as we live for others. If our lives do not flow out to a perishing world, the channel for our own supplies will be cut off.

On another occasion, a great multitude was fed with seven loaves and a few small fishes. The bread and fishes symbolized Jesus who was to be made an offering for sin. Jesus

was both human and divine, and in saving others, He saved himself. Had He failed in the plan of redemption, He would have become an arch-devil and would have plunged into perdition to co-operate with Diabolus in trying to damn the world. And how grateful the human race should be that He stood every test and came out more than conqueror.

After the crucifixion, the disciples went fishing. They toiled all night and caught nothing. The dispensation of secular employments, for them, was over. Thenceforth they were to be dispensers of God's word.

In the early morning, Jesus stood on the shore, but they did not know Him. There are not many persons who know Jesus when they are engaged in the pursuits of this world. He may be standing close enough to look into their faces, and even speak to them, but they do not recognize Him.

When He asked the disciples if they had any meat, they said that they had not. Then He commanded them to cast the net on the right side of the ship. They did so, and found that there were so many fishes in the net, they were unable to draw it.

John, who had closer fellowship with Christ than the other disciples, knew that a miracle had been performed, and said, "It is the Lord." Peter, taking John at his word, leaped into the sea to go to Jesus. How often prayer is answered and otherwise miracles are wrought, and people fail to see the hand of the Lord in them! They attribute everything to natural causes, and thus discredit the works of the Almighty, and grieve Him with their doubts.

Peter had no outer garment on when he leaped into the sea. His nakedness symbolized his spiritual condition. He had forsaken his call and gone back to his nets. When a person leaves the work to which God has called him, and turns back, he is in a deplorable state.

The other disciples came dragging the net with 153 great fishes. They were hungry and weary with the night's toil, but Jesus had already prepared fish for their breakfast. It was cooked and on the coals awaiting them. The fish, as before stated, symbolized His own body that was offered up as a sacrifice for sin. He and His disciples were still living in the old dispensation. The fish that was cooked on their arrival represented the finished work on

Calvary. There is no better way to illustrate the needs of the soul than by those of the body.

If Jesus prepared fish for the disciples and ate of it himself, why dispense with fish? Some of our people were meeting this question, and on the belief that fish should not be excluded, they had not quit eating it altogether.

On a certain morning in the class room, a person asked, "Did not Jesus eat fish?" "Yes," a brother answered, "but Jesus lived in the old dispensation." His answer was like a flash from heaven, and was accepted by those present, and all doubts and uncertainty were swept away. The Christian dispensation began on the day of Pentecost, fifty days after the crucifixion of Christ. Most people think of Jesus as living in the new dispensation, and it is not strange that they should do so. He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7). "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). The Holy Spirit took the place of Jesus on earth. He came as the Comforter to be the abiding guest of the heart.

The disciples were commanded to tarry in

Jerusalem until they were endued with power from on high. They waited ten days in the upper room and the Spirit came like a mighty rushing wind and sat upon each of them.

The 120, who had been waiting, rushed down into the streets and preached with tongues of fire, and three thousand were converted in one day. This was the beginning of the new dispensation, which will continue until Christ comes again.

When the fish was prepared for the disciples who had toiled all night and taken nothing, the conversation Jesus had with Peter showed that He had come for a specific purpose. These men had all been called to the ministry, but after the crucifixion they returned to their nets, no doubt feeling that the cause they had so ardently espoused had failed. But the appearance of Jesus on the shore banished all their doubts.

They must abandon secular employment forever, and He had come to make it known to them.

After they had dined, He said to Peter, "Simon, son of Jonas, lovest thou me more than these?"

Peter answered, "Yea, Lord; thou knowest that I love thee."

He had left his occupation as a fisherman before to follow the Lord, but as multitudes have done, he yielded to temptation and went back to his old haunts in pursuit of temporal things. The night before the crucifixion he told Jesus he was ready to go with Him to prison and to death, but when he was accused by a maid, he denied his Lord. Peter had the carnal mind which explains his vacillating nature. He was never known to waver after he was sanctified on the day of Pentecost.

It was he that took the initiative and went back to his nets, and the other disciples followed him, and naturally he was the one to be addressed. When the question was pressed home to his heart, "Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

This was his second call to the ministry, and of course all secular employment had to be left behind. There was no more fishing for Peter or any of the rest of the disciples. If they were to feed the Lord's sheep they

could not labor for the meat that perishes. There is nothing to prove that they went fishing or even ate fish after this. If led by the Spirit, people will not spend their valuable time fishing, either for pleasure or profit.

When the disciples received the first call, Jesus told them He would make them fishers of men. The only way to catch men is to follow Him.

When tribute money was needed, Jesus told Peter to go down to the sea, catch a fish and take the money out of its mouth. The fish here symbolizes one who has been taken on the Gospel hook. God's servants must have their needs supplied, and His plan is for them to catch men with the Gospel bait, who in turn will administer to their temporal needs. It is contrary to the Scriptures to lay up treasures on earth. "The just shall live by faith." The Gospel not only transforms the heart, but it reaches all that one possesses, including the pocketbook. Those who receive spiritual help will gladly share their temporal things with those who have ministered to their needs. No one is worthy to bear the name of Christian who would not do this. A profession without the fruit

is worthless. Matt. 7:20 says, "Wherefore by their fruits ye shall know them."

If a person gets salvation and walks in the light, he will be unselfish; if he has been unmerciful his heart will soften under the melting influence of the Spirit.

Some experiences in the early history of our organization forever settled the question of fishing. There are those who will admit that it is usually a waste of time, and draw the line there, but much more than this is involved. Fishing comes under the curse, and there is something better for Christians to do.

After the present site of our Institution in New Jersey was obtained and some of our people had moved to this place from Colorado, the desire of the students, and others, to go fishing became a constant source of annoyance. With the canal on one side and the river on the other they were tempted to leave their post of duty most any time of day to share the pleasures of the anglers that came from almost all parts of the country to fish in the canal, the Raritan and the Millstone Rivers. There was scarcely a day but what some of the boys would get into trouble over the boat, fishing rods or something else. Each day

HE REACHED THE SHORE IN A PITIFUL PLIGHT

it took on a more serious aspect, and all efforts to discipline the offenders failed. One of our professional musicians, who had come from the West, and who, being a teacher, was given more liberty than others, was so enthusiastic over his newly-acquired ability to catch fish, he was almost unfit at times for his duties.

While in a boat with one of the young men who was preparing for missionary work, some discussion arose over the oars, and in a playful mood the young man shook the boat.

The professor, somewhat indignant, rose to take hold of him, lost his balance and went overboard. He reached the shore in a pitiful plight.

The episode furnished much amusement for both young and old on the place. The professor determined not to bear it any longer and made a vigorous protest to those in charge.

All efforts to quiet the fun-makers failed, and despairing of any improvement in matters, our valuable musical instructor packed his goods and left, never to return.

Other experiences on the river bank led to the complete abandonment of fishing for

all persons in the School. The last two persons who vetured to go caught eels, which looked so much like snakes when they angrily wrapped themselves around the lines, the two anglers were so frightened they left their poles and returned to the house, with a gruesome story to tell. One declared that she would never go fishing again, and she has kept her word.

Several years have passed and hundreds come and go, but the question of fishing is not even mentioned.

CHAPTER X

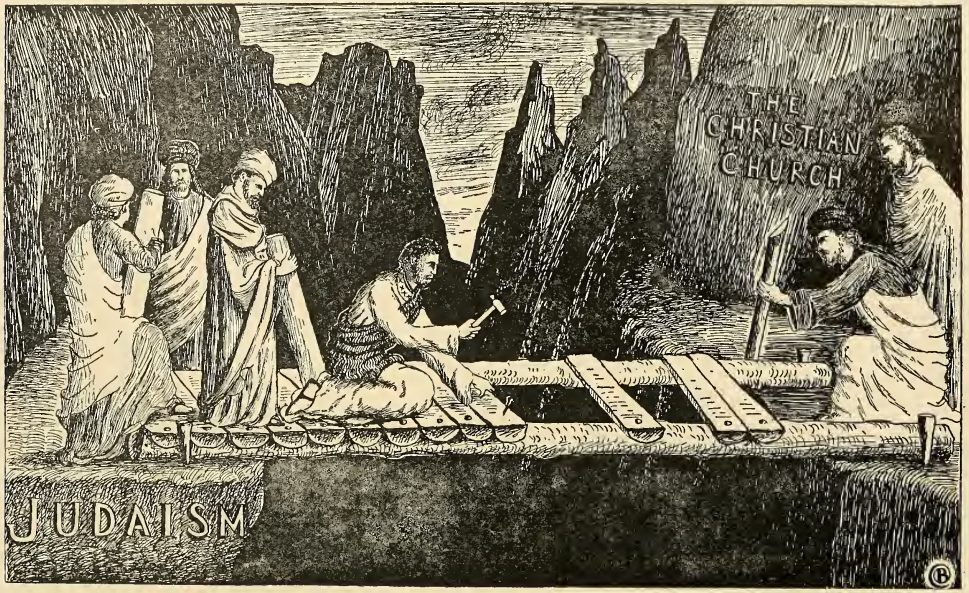
Light on the Scriptures

There are certain scriptures used by some people as an argument against a fleshless diet, but when properly understood there is no confliction. When the Epistles were written a bridge was being constructed over the gulf between Judaism and the Christian Church. The Gentiles who were being reached with the Gospel were scarcely civilized. Barbaric customs had to be met by the Gospel minister, and some things were allowable, as Paul says, that were not profitable (1 Cor. 10: 23).

The Jews who had embraced the new faith had to be on their guard continually lest they should get back into bondage and forfeit their liberty in Christ. The law was the subject of ceaseless agitation and the Hebrews were in more danger than the heathen who had been converted to Christianity. Paul laid down a few rules to aid both Jews and Gentiles in that age of semi-barbarism. 1

Cor. 10:25 says, "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." The Twentieth Century New Testament, published by the Fleming H. Revell Company, says, "Eat anything that is sold in the market, without making inquiries to satisfy your scruples."

In no sense is the eating of meat the issue here. The question was not raised as to whether or not it was right to eat animal flesh. The only question involved was that of eating food that was offered to idols. The consciences of some of the converts who had been saved from idolatry were weak on this, and Paul said, "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake." There were those who supposed that after food had been offered to an idol it was defiled, but others with greater enlightenment understood that an idol is nothing at all, any more than any other piece of wood or stone. But for the sake of those who were breaking away from heathen worship, Paul exhorted them to abstain from eating such food, lest it should be a cause of stum-



BRIDGING THE GULF BETWEEN JUDAISM AND CHRISTIANITY

M—12.

bling to them, thus showing that the complete deliverance of those who were weaker in the faith had not yet been accomplished.

Knowing this, the apostle exhorted them to ask no questions while they were eating, lest they should find the food had been offered to an idol, and then for conscience' sake they would have to refrain from eating it. In this way they would avoid controversy and division.

There is not a doubt but that the heathen ate meat, and perhaps there were those of Hebrew origin among the Christian converts who ate it also. It was not the time to introduce this question among the Corinthians. The first and greatest object was to get people won away from idolatry. It would have diverted their attention and caused endless discussion when they were unprepared for it. Graver sins must take the precedence over minor offenses. If a person charged with a petty theft were also guilty of murder, one would not think of arraigning him on the minor charge first, so with these Corinthians, Paul had to deal first with their grosser sins. When he observed how some caused others to stumble by eating meat that was offered to

idols, he said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This does not imply that he ate meat himself, it was an exhortation to those who were stumbling others to put it aside.

In the 7th chapter of Romans, in impersonating one who has the carnal mind, he says, "O wretched man that I am! who shall deliver me from the body of this death?" Paul did not have the carnal mind, he had gotten rid of it years before. He simply used the first person to make his statements more emphatic. In the next chapter, he says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This shows that he was free from inbred sin.

The Scriptures must be studied from the standpoint from which they were written; then not so much advantage will be given to the devil.

1 Cor. 14: 34-35 has been much used against woman's ministry. The context

shows that the only question involved at the time was that of discipline. The heathen wives of some of the Christian converts were illiterate, and not understanding what Paul said, made a disturbance by asking their husbands while the apostle was speaking, and he exhorted them to keep silent and ask their husbands, who were more intelligent, at home. The original brings out the thought that they were talking like children, in an undertone, which made confusion. Missionaries in the foreign fields have the same thing to contend with at the present time.

This misunderstanding of Paul's attitude toward woman's ministry has been used by Satan to rob her of her part in the preaching of the Gospel, and helped to keep the world in midnight darkness for centuries. But, thank God, the day is breaking and these scriptures are being cleared up that have been wrested by the devil and used in the upbuilding of his kingdom.

Philip had four daughters who prophesied, or preached (Acts 21:9). Paul asked to be remembered to "those women" who helped him "in the gospel" (Phil. 4:3). Aquila and Priscilla, whom he took with him on one

of his journeys, were both preachers (Acts 18: 18).

Acts 2: 17-18 says, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." These passages are sufficient to offset any argument against woman's ministry, and show that we must put scripture where it belongs.

In Ephesians 6: 5, Paul exhorts slaves to be obedient to their own masters. The true rendering is, "Slaves, be obedient to your earthly masters, with respect and eager anxiety to please and with simplicity of motive as if you were obeying Christ." But this is no argument in favor of slavery. It simply shows how people should act under circumstances which they are unable to change. The curse of slavery has been removed only through Christian enlightenment, and the meat curse will go in the same way. It will be a desperate battle, in which the consciences

and appetites of men will be involved. But right will win in the end. Barbarism must go before the dawn of a new day. If people had the moral courage to control their appetites, the conflict would soon be over, and dumb animals would no longer be bred and nourished for the slaughter.

When the context is understood, in the latest and best versions, there is no Scriptural argument in favor of animal flesh as an article of diet.

1 Cor 8: 8 says, "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse." Weymouth's translation says, "It is true that a particular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor superior to them if we eat it." No comment here is necessary. It is plainly seen that the matter under discussion was with reference to food offered to idols. There were those who thought they would be commended to God because they did not eat such food, and those who believed they were more righteous by eating it. Paul's argument here was simply to show that the eating of food offered

to idols did not change a person's spiritual condition, unless he had sinned against his conscience.

Romans 14: 1-3 says, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him."

Weymouth says, "I now pass to another subject. Receive as a friend a man whose faith is weak, but not for the purpose of deciding mere matters of opinion. One man's faith allows him to eat anything, while a man of weaker faith eats nothing but vegetables. Let not him who eats certain food look down on him who abstains from it, nor him who abstains from it find fault with him who eats it; for God has received both of them."

The "other subject" is the same as that in 1 Corinthians, and has reference to the controversy. There were those who ate only herbs, but they were so weak spiritually they could not believe that God would receive any one who ate animal flesh, whether he had been

enlightened on the subject or not. The very fact that there were those who did not eat flesh shows that it had been condemned by the Apostolic teachers, but there were those evidently who did not have the light on the subject, even though they had been converted. It is a sign of great weakness to judge others by one's own spiritual light; it shows a lack of charity, or divine love. Among the mixed multitudes no rigid rules could be laid down, lest burdens should be placed upon them that they were unable to bear.

Among the Gentiles, as it is with the heathen today, there were many things to be taken into consideration: their parentage, early education and training, their environments and spiritual opportunities. It is not consistent for those who are more mature in the study and practice of God's word to measure such people by their own standard of Christianity. The writer ate meat for years before she was convinced that it was detrimental to spiritual development. But the time came when she had to dispense with it forever, or God would not hold her guiltless. He judges people by the light they have. When He speaks once, twice or even the third time, and

His voice is unheeded, His Spirit may be grieved away, never to return. Among those who profess to understand the Scriptures, there is great ignorance. It is the most difficult thing in the world to instruct those who have long followed the traditions of men.

Symbolism is a study that but few know anything about, yet both the Old and New Testaments abound in types and symbols. The law must be written in the heart before a person can properly understand the Bible. Hebrews 8:10 says, "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

After a person is converted, he understands in part, but it takes the second work of grace to write the law in his heart. He must be freed from all inbred defilement, before Christ will occupy the throne of his heart. John 1:1, 14 says, "In the beginning was the Word, and the Word was with God, and the Word was God. * * And the Word was made flesh, and dwelt among us,

(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ is the living Word, and when He takes up His abode in the heart, there will be no difficulty about understanding the Scriptures. Proper distinctions will be made between those which have reference to material and those to spiritual things.

There are those who get into error and go to all kinds of extremes because they materialize passages which have reference wholly to spiritual things; or spiritualize those which have reference to material things. Christian Scientists have spiritualized everything and are the worst fanatics to be found anywhere. There is nothing material with them, not even the body in which they live, or the earth on which they walk. The belief that there is any such thing as substance they claim is a mental illusion.

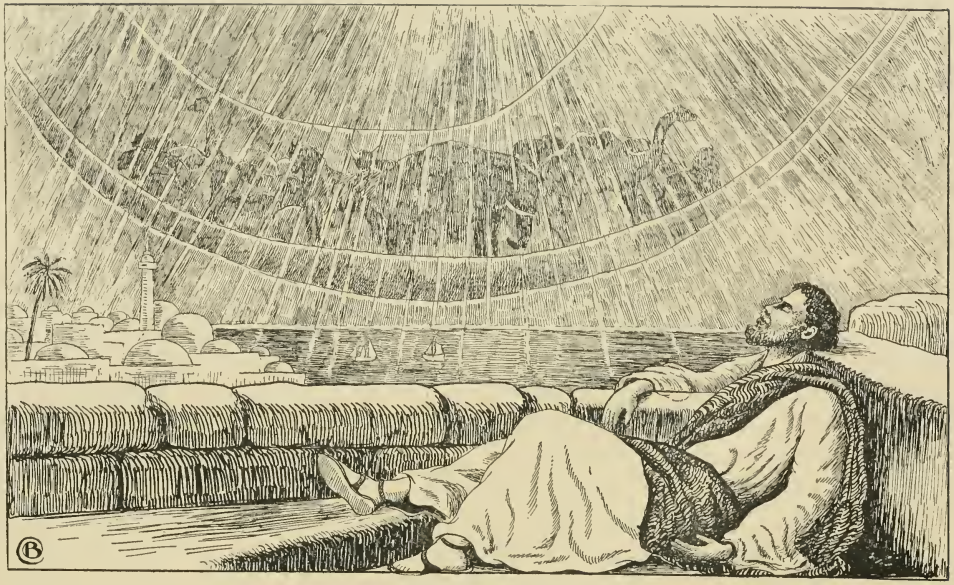
Those who materialize everything, magnify non-essentials and worship places, old relics, pieces of wood or stone that are held sacred because of their associations. Water baptism is magnified and substituted for the baptism of the Holy Ghost. Much stress by

these materialistic worshipers is put upon rites and ceremonies.

Roman Catholics have gone so far as to claim that they can turn bread and wine into the actual flesh and blood of Jesus Christ. Such side issues and diversions are ruinous to both soul and body. Good common sense will go a long way toward helping people to keep their spiritual bearings.

Peter's vison of the sheet knit at the four corners and let down out of heaven, full of all manner of four-footed beasts and creeping things, is an argument used by some who claim that the embargo has been taken off swine's flesh and that of other unclean animals.

Acts 10:9-15 says, "Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so,



PETER'S VISION

Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven."

The "all manner of fourfooted beasts * * and creeping things" in this sheet symbolized the Gentile nations to whom the Gospel was to be preached. One proof of this is Peter's statement after he went back to Jerusalem. There were certain persons who censured him for going into the houses of Gentiles and eating with them. Then he rehearsed to them his vision, showing how it had been revealed to him that Gentiles were to receive the Gospel. Peter's explanation convinced his opponents, that the vision dealt solely with the heathen nations of which the unclean animals were a type. After having received his message, they marveled at the mercy of God. There was nothing said about the embargo's being lifted from the hog or any other creature that was found in the sheet.

If we are to take the Word as it reads, there were apes, dogs, cats, reptiles, lizards, crocodiles, and all manner of insects, in the

sheet. And those who claim the hog was cleansed, to be consistent, would have to grant that every wild beast and creeping thing in the sheet was cleansed, too.

A once noted evangelist in his plea for swine's flesh referred to Peter's vision and argued that the hog had been cleansed, but before he had finished his address, he said, "Indeed you can eat monkeys, cats, dogs, snakes, lizards and spiders, if you wish to do so, but I beg to be excused." His last remark left him in a pitiable plight and was conclusive evidence that the Lord had no reference to Peter's eating these unclean animals and creeping things, when He said, "Rise, Peter; kill, and eat."

Apart from the fact that the flesh of unclean animals and birds was excluded as sacrificial offerings, there was a hygienic reason for people's being prohibited from eating such flesh in the old dispensation, and if it was unfit to be taken into the human system then, what argument is there to prove that it is not injurious now?

CHAPTER XI

How to Reduce the Cost of Living

The great cry everywhere is how to reduce the cost of living. All kinds of theories have been advanced, but none have gotten at the root of the difficulty until since the war broke out. When famine is facing the warring nations, economic measures are being forced upon them that help to solve the cost of living.

Grain must not be fed to cattle, is the edict, it will be needed for bread. Kill the cattle, they say, or feed them potato peelings, the stalks of vegetables and other kinds of fodder, but save the wheat and rye for the people. Is it not strange that this measure was not adopted before the world reached such a crisis? Every country has its poor, and in many of the large cities in both Europe and America, thousands of children have been forced to attend school without their breakfasts, while millions of bushels of grain were being fed to hogs and

cattle, to be slaughtered for man to consume upon his lusts, and many more millions of bushels converted into alcoholic beverages to ruin both body and soul.

When people refuse to use the sense that God has given them, He will force them into submission if it takes the blood of millions to do it. Almost the whole world is involved in war, and the awful consequences are being seen and felt everywhere. But it is an ill wind that blows no one any good. The European War, is a terrible tragedy, but it is solving many problems that the nations have refused to handle. Reform movements are spreading over the world with such rapidity that we stand amazed, and wonder what a day will bring forth. The flesh and liquor curses must go.

Liquor has been the cause of killing more men than all wars combined. Decaying animal flesh has done its part to curse the human race with disease and bring on premature old age. And man, with his intelligence, has meekly submitted to the tyranny of both. When meat is eaten, even in moderate quantities, it dulls and stupefies the intellect, clogs the kidneys, and causes pain in the back. It is responsible for consumption, cancer and

A WESTERN DAIRY HERD

nearly all rheumatic ailments. What more can it do than it has done! Think of the suffering the consumption of flesh has entailed upon poor, dumb brutes!

There are those who become so accustomed to inflicting pain, they can do it without a tremor or the flinching of a muscle. They will knock an animal in the head and see him suffer and die, and a few hours later sit down to a table amid jesting and revelry and consume the flesh. Then they will profess to have the spirit of the meek and lowly Christ, who said, "Blessed are the merciful: for they shall obtain mercy."

Butchers become so depraved that, in some places, they are not allowed to serve on a jury. Their cruelty often incapacitates them for other work. No person would want to have a teacher punish his children who had once been a butcher.

In my early life, I remember when a neighbor was called upon to help lay out a corpse. He handled the body so roughly, the person who assisted him was horrified. It was afterward learned that this man had served in the Civil War and much of his time was spent taking care of the dead and dying.

He had become so accustomed to seeing people suffer he was hardened. It is a fearful thing to be in such a condition. If the devil is only given a chance, he will make men's hearts like adamant.

There are myriads of demons that throng the atmosphere. They seek human habitations, and when once they find an entrance, unless restraint is put upon them, they will horrify people with their atrocities. Those who subsist upon animal flesh are more likely than others to be dominated by these unclean spirits.

Some parents treat their children unmercifully, and in a rage of temper have been known to break their bones or cause their death when punishing them. These parents are usually addicted to liquor or are riotous eaters of flesh.

People who have the nerve to kill dumb animals and eat the flesh, are not in a normal state, there is something wrong with them. Such persons are dangerous when their temper is inflamed. There are those who shrink from dealing the death blow, but have no scruples against eating the flesh after others

have done it. In the sight of God, they are equally accountable.

A person who is an accomplice in a murder is equally guilty with the one who commits the deed, and the law will require him to pay the same penalty. Those who are unwilling to curb their appetites and dispense with flesh show that they have no self-restraint and that their moral standard is very low. They may tell others what to do, but their influence will go no farther than their own doorway, unless they are willing to set the example.

There are thousands of people engaged in so-called reforms who are wholly without sincerity. Let the ministers in the modern pulpits, and the law-makers, set the example by making a sacrifice, and their efforts to alleviate poverty and suffering may amount to something. But they say, "Do not as I do, but as I tell you." There is a day of reckoning for all such persons, when the motives of their hearts will be made manifest.

Man, although having intelligence superior to that of the lower animals, in some respects is more debased than they. He will eat what many of them refuse to eat, and does so know-

ing that he is defiling both soul and body.

The demand for flesh compels the farmer to take his grain, which has already cost enough to produce, and submit it to a process which converts it into something fit only for the habitation of demons. When the legions were cast out of the Gadarene, they asked to go into the swine and the Lord permitted them to do so. The result was the whole herd ran down over the precipice into the sea and were drowned. Yet people eat the flesh of this foul beast, and through a processs of digestion and assimilation make it a part of the human structure. Is it any wonder that so many people have strange spirits in these last days?

When corn is ground and made into bread, it furnishes every element necessary for man's physical needs, but the cry is for flesh, and it must be converted into hogs, sheep and cattle, and after the dead carcasses of these animals have been placed on the market, the flesh, foul with germs, is bought by the selfish, and unscrupulous, and taken into the human system, while the cry for bread, from the thousands, is going up into the ears of the Almighty.

Man used to live a thousand years, but

now if he reaches three score and ten, he is looked upon as having lived out his full time. In fact, the average life of man has been cut down until it is only about thirty-five years. Before he is fifty, he often has tottering steps, wrinkles and gray hairs. There is a cause back of all this, and people should find out what it is.

When Jesus made a breach in the hog industry, the men of Gadara wanted Him to depart out of their coasts. They wanted hogs more than salvation, and there are multitudes of this character today. When they smell bacon or ham cooking, they cannot resist the temptation to indulge their appetites, and often decide then and there between swine and Jesus Christ. No drunkard is looked upon as being a Christian, and the day will come when flesh-eaters will be in just as much disgrace. The Scriptures put them in the same class. Proverbs 23: 20-21 says, "Be not among winebibbers; among riotous eaters of flesh; For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

To take diseased animal flesh into the human system is defiling the temple of God.

1 Corinthians 3: 16-17 says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The Lord will bear with some things until people have an opportunity of learning better, but when right and wrong are set before them, if they choose the wrong, they will have to abide the consequences, and so it will be with those who continue to slay and eat flesh.

Philippians 3:18-19 says,"(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"

King James Version of 1 Corinthians 6: 13 says, "Meats for the belly, and the belly for meats: but God shall destroy both it and them."

Romans 14: 21 (Twentieth Century New Testament) says, "The right course is to abstain from meat or wine or, indeed, anything that is a stumbling block to your brother."

I have visited the camps of Indians on the

A BAND OF INDIANS MOVING

western plains and found them eating raw meat with the fresh blood running out of it. Their savage nature is largely due to their carnivorous propensities. They have no mercy on their beasts of burden. They will load their pack animals and often ride them to death. Many times I have seen their horses staggering as they went, but they would continue to kick, pound and beat them, with rods, clubs or anything they could get hold of.

They would have the center poles of their tepees tied on each side of the horses, then the Indian bucks would get on the horses and ride, while the women walked and carried their infants strapped to boards on their backs. White men would often talk about the cruelty of these Indians, but they never seemed to think they were doing anything wrong when they went to the corral, lassoed a steer, threw him and stuck him with a knife, to bleed and die, and then ordered his flesh to be served for supper. Such inconsistency! No wonder there is no response in the hearts of people when they see the suffering and poverty of those who have not the necessities of life. Then these same persons with hands stained with blood

will go to church, sit up in hired pews and sing,

"Be merciful to me, O Lord."

Those who expect to obtain mercy, must show mercy. At best, man in his sinful state, is unmerciful. Proverbs 12: 10 says, "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel."

On the western plains, where the cattle industry is the most prosperous, there are vast herds that have no shelter in the winter. When the snow is on the ground, they often go for days without anything to eat. The stockmen have nothing to feed them, and the cattle have to wait for the wind to blow away the snow so they can browse on the brown grass, which is all they have to live on through the winter.

When storms are raging, they huddle together to keep from freezing. By moving constantly and working toward the center from the outside, they keep from perishing. Those that stray away from the herd have but little chance of surviving, for in some places the thermometer often goes down to 60 degrees below zero. In the spring, there are dead car-

casses everywhere, making a rich harvest for those engaged in the fertilizer business.

When the branding season comes, woe be unto the increase of the herds, which are destined to become the victims of the branding iron. They have their inquisition and the inquisitors have as little mercy as the Romanists had when they were torturing Protestants before the Reformation. However, the heart of the Romanist has not changed, he is simply under greater restraint. To make cruelty to man and beast a penal offense is about the only way some people can be successfully dealt with. When the heart is hard and calloused and there is apparently no conscience to be awakened, the strong arm of the law should be used.

When the inquisitors of the western plains have made their fires and heated their irons red-hot, they lasso their victims and throw them; then the hot iron is applied, and held on the agonizing creatures until the skin has literally been cooked, which results in scars' being made that they will carry for life.

Many times these animals are the victims of thieves who put a brand other than the owner's on them. Unbranded calves are

called mavericks, and some people increase their herds by running down other people's cattle and putting their own brands on them. The whole cattle business shows a state of half-barbarism that must disappear before more enlightened public sentiment.

The herdsmen have become so accustomed to seeing the poor creatures suffer, there is little or no sympathy to be awakened in them.

Often it is difficult for the cattle to get water. In dry seasons, hundreds and thousands of them will gather around mud-holes, searching in vain for water to quench their thirst. They are often found with their tongues swollen and hanging out of their mouths, and later they will stagger and fall and are unable to rise.

When marketed, they are taken to the nearest cattle-shoot, at a railroad station, and loaded into the cars. Of course as much money must be saved as possible, and they are crowded into the cars until there is not room for them to turn around. And in this condition, being jolted over the plains, they have been left for days without food or water.

CATTLE ON THE WESTERN PLAINS

Often the weaker ones are trampled to death under the feet of others.

I have traveled many thousands of miles over the western plains, and have passed these cattle trains without number and have been an eye-witness to the sufferings of the animals in the crowded cars. It is enough to break a heart of stone, but there is little or no pity shown to the creatures God has made. The question of dollars and cents outweighs everything else.

When the slaughter pens are reached and the herds are unloaded, they are usually allowed to eat and drink for an hour or two, or at least long enough to increase their weight, before they are run onto the scales and into the pens where the iron mallet and the knife await them.

There is no other creature under the sun more cruel than man. Sin has so blighted and cursed his life in his unconverted state that there is no difficulty in tracing his fatherhood to the devil himself. Jesus said to the Pharisees (hypocritical church members), "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44). When the sin-principle has the pre-eminence in the human

heart, it will manifest itself in cruelty to animals and human beings who are in a helpless condition. When people are not moved at the sight of poverty and suffering, there is ample proof of their fatherhood. Most rich men are worse than criminals in the sight of God. They have accumulated their wealth by the sufferings of those who are under their tyrannical heel, and God's woes are pronounced upon all such persons. The Apostle James knew what their fate would be, when he said,

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

What will become of the cattle-men, those

who have heaped treasures together in the cattle business, using blood money to purchase the pleasures of this world? They have, as James says, nourished their hearts, as in a day of slaughter. Habakkuk 2: 12 says, "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!" The 11th verse says, "For the stone shall cry out of the wall, and the beam out of the timber shall answer it."

I have known cattle-men in the West to make fortunes and move to the cities and build fine houses, but God's woes followed them. Their children died suddenly or other calamities befel them. There was scarcely an exception to the rule,—sooner or later these homes were draped in mourning, which could not be attributed to any other cause than God's displeasure upon them.

May God hasten the day when men will become more humane and the cattle curse will be removed from the land. It has taken thousands of years to teach men some things they should know. They are coming to a knowledge of these things now through bitter experiences.

ADDENDA

Russia is rejoicing in the betterment of her citizens since the manufacture and sale of liquor was abolished. God has suddenly awakened the world to the fact that the consumption of alcoholic liquors is a worse calamity than war, but it has taken untold suffering to bring this to pass.

Since prohibition measures have been in force in Russia and other war-stricken nations, the people have reaped untold benefits, and in these countries the people will also be compelled to stop eating meat. While the last pages of this book are being prepared for the press, the following two items are taken from the daily papers, showing that as a matter of economy, the raising of animals for food must be abolished.

20,000,000 Pigs in Germany Must Die

An estimate gives the number of swine in Germany as 20,000,000, and death to the pigs is now the

cry because of the amount of potatoes and other foodstuffs they consume.

It is demanded that 400,000 be killed daily and their meat purchased in the communities where they are killed. It is estimated that for each pig killed between now (March 11, 1915,) and April the existence of ten Germans will be insured until October.

No Meat for Vienna Poor

Venice, March 14.—Private letters received here from Vienna say that the poorer classes in that city are suffering acutely on account of the scarcity of food. Meat has long since disappeared from their tables. Bread is scarce and high in price, it being almost impossible to buy flour.

Lard costs more than butter. Although eggs, milk and butter have risen greatly in price, it probably will become still more difficult to obtain them in the near future, as farmers are unable to procure fodder and are killing their cows and chickens.

From the moral side, there is no argument in defense of our flesh-eating habits. Unless we are ourselves as hypocrites, we had better give up at once our foolish talk and Christian prayers about Gentleness and Love while we lay blood-stained hands and ravenous lips upon God's creatures. We cannot be spiritual beings and beasts of prey at the same time.

—Rev. R. J. Porteous.

It is not a question of palate, of custom, of expe-

diency, but of RIGHT. As a Christian minister, I have had to make my decision. My palate was on the side of custom; my intellect argued for the expedient; but my higher reason and conscience left me no alternative. Our Lord came to give life, and we do not follow Him by taking life needlessly. So I was compelled against myself, to eschew carnivorism.

—Rev. J. Tyssul Davies, B. A.

Butchery will go, as certainly as Slavery, War, and Drunkenness are going. "It may GO slowly; but it WILL go." And the chief agent in effecting its abolition will be the Spirit of Christ—the Spirit who died that there might be no more Death; who was slain in order that, throughout the length and breadth of a regenerated universe, there might be no more slaying.—Rev. Walter Walsh.

I am more thoroughly convinced than ever that meat eating is not only entirely unnecessary, but is physically harmful as well as an unspiritual practice.

Dr. J. H. Kellogg.

With science and justice against it, animal slaughter, like human slavery, will be swept down before the rising tide of universal brotherhood.—L. W. Rogers.

The habit of murdering animals is degrading; even beef-loving England will not, it is said, allow a butcher to serve on a jury if the case to be tried is one involving human life.—Susanna Dodd, M. D.

They pray for mercy whilst they themselves are merciless.—Sir Edwin Arnold.

There surely can be no difference of opinion as to the proposition that all this horrible slaughter is indeed a terrible crime.

If the world were Vegetarian, not a man would be brutalized by the daily slaughter of hundreds of gentle creatures.—Mrs. M. R. L. Sharpe.

Ah, the cruelty of it all! The wrong of it all! The shame of it all! The horror of the cattle-truck, the greater horrors of the cattle-boat, the blows and kicks, the hunger and thirst, the cold and wretchedness, the accidents in transit, atrocities of the abattoirs, the enormities of the private slaughter-house, the pole-axe, the knife, the dagger, the flaying of still living animals, the dismembering of still quivering carcasses, make up a tale of suffering, a list of horrors (not by any means exhaustive), which must be dinned into the ears of unthinking and unreasoning Christians, however pious in their own eyes, and however much they resent it.

Rev. A. M. Michell, M. A.

Man is not of the order of carnivorous animals, and no amount of sophistical jugglery can prove him to be so. He is declared by the most eminent authorities to be of the frugivorous order, and if, after science has spoken, man persists in his carnivorous

practices, he will do so because he lusts after the flesh of God's inoffensive creatures, and not because he believes he was intended by his Creator to be a meat-eater.—Sir William Earnshaw Cooper, C.I.E.

You call it meat. Give it the correct name, decaying flesh of the carcasses of murdered animals, and you will soon lose your depraved appetite to devour it.—Chas. A. Seifert.

Flesh-eating is the greatest superstition of our age. Flesh-eating is the greatest blot on our civilization. Its evil effects are strong and far-reaching. It brutalizes (in proportion) all those who come in contact with it. The effect it has upon our children (our future generation) is most terrible. It blunts their finer feelings. It brutalizes and degrades their whole beings. It makes them indifferent to bloodshed.

Come out of the dark and enter the ranks of free and enlightened men and women. Be not enslaved to the majority, who are as yet (unfortunately) in the wrong as to diet. Be no coward and side with the few who dare to be humane and right. Slaughter is against the nobler feelings of every person.

Mosheh I. Littauer.

As recruiting agents of evil, I consider meat and rum fairly evenly matched, with the balance of power in favor of meat, which pollutes the body and exercises evil influences in the generation yet to be born.

—Henry Ward Beecher.

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